AN

# HOVREGLASSE

*Contayning*

I

*A Computation from the Beginning* of Time to Christ by X. Articles.

II

*A Confirmation of the same for the times con-* trouersed before Christ: as also that there *wanteth a yeare after Christ, in the vsuall* Computation.

With other matters, offered to the *iudgement of the learned, and vse of the* studious in Chronologie and Historie.

By *Thomas Pie* Doctor of Diuinitie.

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# To the most Gracious and Reuerend Father in Christ, IOHN by the prouidence of God Lord Archbishop of Canterburie, Primate of all England and Metropolitane, and one of her Maiesties most Honorable priuie Councell.

HOW necessarie and requisite Chronologie is in the studie of all Historie, Diuine or Humane, it being the right eye thereof, as Geographie is the left: there is no man, vnlesse he be blinde of both eyes, but may easily discerne and will freely confesse. Without which we cannot but wander in the estate & affaires of the world as Polyphemus in his cane, and be tossed in the vast Ocean of Historie, as a Pilot without the Northstarre, discerning nothing in the mayne course thereof, but an huge heape of diffused matter. For which cause Athenæus is so sharpe in reprehending both Plato and Xenophon, for misnoting the times of some stories; and Thucidides findeth the same fault with Hellanicus, Dionysius with Fabius Pictor, Plutarch with Thucidides, for misdating the Ostracisme of Themistocles, and the Raigne of Artaxerxes; and Tullie with certaine before him, which made Numa to be the scholler of Pythagoras, who was borne not a fewe yeares, but whole ages after Numa. And therefore it is the more strange that

Hieron.ad Nepot.de vita clericali.

Ouid *after him should fall into the same errour*. Hierome *writing to* Nepotian *of vnlearned preachers in his time, alleageth this example out of an Oration of* Tully *for* Quintus Gallus (*which now is not extant:*) Quidam Poeta nominatus, homo
„ perliteratus, cujus sunt illa Colloquia Poetarum & Philoso-
„ phorum, cum facit Euripidem & Menandrum inter sese, & a-
„ lio loco Socratem & Epicurum differentes, quorũ ætates non
„ annis, sed sæculis scimus esse disiunctas; quantos is plausus &
„ clamores mouet? multos enim condiscipulos habet in Thea-
„ tro, qui simul literas non didicerunt. *Doubtlesse, had* Tullie *himselfe beene there, or at the sermons of* Hieroms *vnlearned preachers, (I would God our age were voyde of the like,) he would haue exclamed, as he did of one* Metellus, ὦ ἀπροσωπίαν turpem! Oh foule ignorance of Historie! *It is a wonder to see the Beauperes of the Lawe,* Bartolus *and* Paulus Castrensis, *rouing at Random about the time and age of* Papinian *and* Diocletian, *and that when they handle the same of purpose for the reconciliation of certaine lawes: and a verie world to behold the great Antiquaries of the* Saxons, *auerring that their first auncestors were* Alexanders *Macedonian companies, which assoone as* Alexander *was dead, arriued in* Germanie, *euen iump at that time, when* Theodorik *king of* Frankes *had warre with* Ermifrid *king of* Thuringians; *which was little lesse than a thousand yeares after* Alexander: *and the great Historicians of the* Danes, Iohannes Magnus *Archbishop of* Vpsala, Pantaleon *and* Heminges, *making* Dan *the Archege and Grandsire of the* Danes, *to be equall in antiquitie to* Gedeon, *who was at the least a thousand yeares after* Gedeon. *And therefore the lesse maruell, that the great Fathers in Diuinitie are sometime out of their numbers too; as* Epiphanius, *mistaking the death of* Iustin Martyr *to be vnder* Adrian: Socrates, *misplacing the martyrdome of* Polycarpus *to be vnder* Gordian: Lactantius *affirming that* Moses *was* 900 *yeare before the Troian warre: and* Augustin *himselfe likewise, auouching that* Plato *went into* Aegypt *in the time of* Ieremie *the prophet; and producing* Ambrose *for a witnesse thereof, though afterward he both confesse*

Ad Atticum. li. 5.

Specul. Saxon. li. 3. ca. 43.

Alb. Stadensis ad annũ 917.

Epiph. cont. hær. l. 7. tom. 3.

Socrates l. 5. ca. 21.

Lact. diuin. instit. l. 4. ca. 5.

Aug. de doctr. Ch. li. 2. Retract li. 2.

De ciuit. Dei li. 18.

the

*the misciting of* Ambrose, *and also acknowledge that* Plato *was borne after* Ezra *his time.*

*But it is not my purpose here to imitate* Castor Rhodius; *who as* Suidas *recordeth, hath written in large volumes* τὰ χρόνων ἁμαρτήματα, Errours of time and Ignorances of Historie.

*In ancient time, the* Pagans *so outfaced and overbore the* Christians *with such mistaken Histories, antedated and forged authorities, worne and worme-eaten antiquities, that the* Christians *were constrained to bestow more time and diligence in that studie: as among other* Eusebius, *and before him* Clemens Alexandrinus *have performed that part most painfully and profitably; whose tract other since have diligentlie traced.*

*And albeit many in our time have laboured in this argument, with great paines and no lesse praise, whose candle my selfe am scarse worthy to hold; yet finding none of them all fully to content me in the mayne Computation of the yeares of the worlde, or thorowly to cleare that principall account, being the grounde of Chronologie, and as it were the maine bodie, whereout all other Computations as branches doe spring: no man, I hope, will blame my indeuours, eyther for wading further in the broken yce to finde out the trueth, or for diuulging my opinion and reasons in this naked shadow and short delineation: since it is done to this ende, that the iudgement of the learned may be had thereof, not that the coniectures of other should be preiudiced thereby, as I would not haue the conceites or authoritie of any to preiudice or forestall the trueth. It was truely said of* Seneca *to* Lucilius, *of all partes of learning generally, and it is verified of this specially,* Multum egerunt qui fuerunt ante nos, sed non peregerunt. Epist. l. 8. ep. 7.

*Besides this, great men imployed in great matters, busied with waightie affaires, and bestowing their studie in the greater parties of learning, haue not that libertie and quiet leasure, which these* ἐγκυκλια *and lesser studies doe require. Which since the Almightie hath vouchsafed me, as I take it for no small benefite of his goodnes, especially in these euill times, and very dogdaies of the Church and Religion, which now lie together in a desperate paroxisme and most dangerous fitte, ioyntly shaken and assaulted*

by

*by Poperie and Atheisme, and daily weakned, yea hazarded by both, but that the zealous care of her sacred Maiestie, and the carefull foresight of her Honourable counsaile holdeth in life: so I thought it my duetie to imploy some part thereof in these smaller and lower argumentes, which greater matters will not suffer other men to stand about and thorowly to looke into. Which labours of mine (if the lowneſſe thereof in regard of your Highnes breede not too great a disparage) I hight as wholly due to your Grace, in respect not onely of the common right, in that you are the highest person and chiefest patron of my profession; or of that speciall interest, in that you are the Visitor and Ouerseer of* Merton *Colledge my tender parent, but also euen of a certaine propertie, which your Grace in regard of many benefites aboue other hath in me, now that I am bereft of that Reuerend Father D.* Bickleie *late L. Bishop of* Chicheſter, *Qui nobis hæc otia fecit. Wherefore crauing pardon for my boldneſſe heerein, I humblie submit this short treatise to your Graces censure and fauour, and with daily prayers commit your Grace to all the blessinges of the Almightie.* September. 1597.

Your Graces most bounden

THOMAS PIE.

# *The first Article.*

| | | Yeares. |
|---|---|---|
| *From* | Adam to Seth | 130 |
| | Seth to Enoſh | 105 |
| | Enoſh to Kenan | 90 |
| | Kenan to Mahalaleel | 70 |
| | Mahalaleel to Iered | 65 |
| | Iered to Henoch | 162 |
| | Henoch to Mathuſhelah | 65 |
| | Mathuſhelah to Lamech | 187 |
| | Lamech to Noach | 182 |
| | Noach to the beginning of the Deluge | 599 |
| | Beginning of the Deluge to the end. | 1 |

The Summe from the *Creation to the*
- *Beginning of the Deluge*, 1655. *yeares*, 1. *month* 16 *dayes.*
- *End of the Deluge*, 1656. *yeares*, 1. *month and* 26. *dayes.*

*Beginning of the Deluge to the end of it*, 12. *months containing* 354. *dayes for the common yeare, and one day, for the Biſſextil yeare; and* 10. *dayes ouer: which with the foreſaid odde day make vp the Epacts; ſo that* Noach *was in the Arke preciſely a iuſt Solar yeare: vnleſſe the yeare* 1656. *had the month Veadar intercalated, as* Wolphius *ſeemeth to proue: and then he was a yeare and a month full.*

## *The second Article.*

| | | Yeares. |
|---|---|---|
| *From* | End of the Deluge to Arphaxad | 2 |
| | Arphaxad to Shelah | 35 |
| | Shelah to Heber | 30 |
| | Heber to Peleg | 34 |
| | Peleg to Rehu | 30 |
| | Rehu to Serug | 32 |
| | Serug to Nahor | 30 |
| | Nahor to Terah | 29 |
| | Terah to Abraham | 130 |
| The ſumme from the | *Deluge to* Abraham | 352 |
| | *Creation to* Abraham | 2008 |

Abraham *was borne in the yeare of the world 2009. which is accounted for his firſt yeare.*

## *The third Article.*

*Abrahams* age before the beginning of the Peregrination or Soiourning, that is before hee went from *Vr* of the Chaldees 70

Abraham *departed from Vr, in the yeare, 2079. which is the firſt of his Peregrination.*

## *The fourth Article.*

The Peregrination or ſoiourning of the Hebrues from *Abrahams* departing from *Vr*, to the Iſraelites departing out of Ægypt 430

*The Iſraelites departed out of Egypt in the yeare, 2509. which is the firſt yeare of their departing.*

*The*

*The fift Article.* yeares.

From the departing of the Israelites out of Ægypt, to the Foundation of the Temple, that is, to the ende of *Solomons* fourth yeare, in the seconde month whereof the Temple was founded. 480

*The Temple was founded in the second month of the yeare of the world, 2988.*

*The sixt Article.*

From the beginning of *Solomons* fift yeare, to the ende of *Rehoboams* first yeare 37

*The first yeare of* Rehoboam *and* Ieroboham *was the yeare of the world, 3025.*

*The seuenth Article.*

Τροφόρησις, or Bearing of the burden of the iniquitie of Israel, from the sinne of *Ieroboam*, and the Apostasie of the tenne Tribes in the first yeare of *Ieroboam*, to the end of the siege & taking of Ierusalem, in the eleuenth and last yeare of *Zedechias*. 390

*The siege ended, and Ierusalem was taken the ninth day and fourth month of the yeare 3416. in the very ende both of* Zedechias *11. yeare, &* Nabuchodonosors *18. which yeare 3416, falling some small part in* Nabuchodonosors *18. but the greater part in his 19. is the first yeare of the Captiuitie.*

*The eight Article.*

The punishment of the iniquitie, viz. the Captiuitie of the people from the taking of Ierusalem by *Nabuchodonosor* to the taking of Babylon by *Cyrus*. 70

*The Captiuitie ended in the beginning of the yeare of the world 3486. which was the first yeare of the deliuerance, and likewise the first yeare of* Cyrus.

*The ninth Article.*

From the taking of Babilon to the Edict of *Artaxerxes Longimane* for the Returne of the people and build-

ing of the Citie by *Ezra*, that is to *Artaxerxes* 7. yeare, *excluſiuè* 78

Artaxerxes *ſeuenth yeare, in the very beginning whereof the Edict proceeded forth, was the yeare, 3568.*

*The 10th Article.*

Daniels 70. weeks from *Artaxerxes* Edict to the death of Chriſt, in the 34. yeare of his life. 490

## Concluſion.

*At the death of Chriſt there were complete and ended 4053. yeares of the world, out of which ſubſtract 34. backward to his Conception or Incarnation, and there will be 4019. complete before his incarnation: which was on the day of the Vernal Æquinoctiall beginning the yeare of the world, 4020. and hee was borne, as learned Aſtronomers haue calculated it, agreeably to this Computation, the*

*day of the winter Solſtice being friday in the yere of*

the world 4020. the 29. day of *Ciſleu* of the Hebrues.

*Olympiad*, 194. Y. 3. the 28. day of { Antheſtion of the Athenians. / Andyneus of the Macedonians.

Rome, 751. the { 8. Calends of Ianuarie, / 25. day of December. } of the Romaines.

*Nabonaſſar* 747. the 4. day of Tibi of the Ægyptians.

*Auguſtus* Empire 42. or his xiii. Conſulſhip.

*Indichon 4. hauing the*

Golden number, 19.

Circle of the ſunne, 8.

Dominical letter *E.* becauſe of the erroneous intercaling: elſe it ſhould haue beene D. The next yeare was the laſt omitted leape yeare, And ſo ſince Chriſt the yeare of Iulius Cæſar remained vnuiolated till *Gregorie*, *xxij. 1582.* yeares. See Page,

# The Computation
## *after Christ.*

*THe yeare of the world* 4020. *and the Incarnation of Christ began iuſt together. But the vulgar and vſuall Computation from the Incarnation of Christ, vſed in this Realme and other places, doth not reach to Christs true Incarnation, and the beginning of the yeare,* 4020. *by one whole yeare: but beginneth the firſt day of the yeare of the world,* 4021. *Wherefore in reducing that vulgar computation to the true computation of Christs Incarnation, and then conſequently by it to the yeares of the world, you muſt euer firſt adde one to the yeare of that vulgar computation, which alſo muſt bee done to the computations of the church of Rome from the Natiuitie or* 25. *of December, and of the Citie of Rome and Aſtronomers*

*from the Circumcision or first of Ianuarie: between the Incarnation or twentie fiue of March, and the said daies of Natiuitie and Circumcision following. But the first quarter of their said computation runneth iumpe with the last quarter of the same yeare of his true incarnation. As thus, Februarie second, one thousand fiue hundred ninetie fiue, according to the computation of Rome and the Astronomers, is also Februarie second, one thousand fiue hundred ninetie fiue, according to the true computation of his Incarnation. But the first day of Aprill, one thousand fiue hundred ninetie fiue, according to the computation of Rome, is the first of Aprill, one thousand fiue hundred ninetie sixe, after the true computation of Christs Incarnation. See more of this in the discourse following.*

*An Houreglasse.*

# The Confirmation

## *of the Computation.*

THE first Article, from the Creation to *Noah*, is proued in *Gen*, 5. where the ages of the Fathers are recorded. From *Noah* to the beginning of the Deluge is proued, *Gen.7.11.12.* The continuance of the Deluge to the end, *Gen,8.14.* This yeare of the Deluge, being a iuſt ſolare yeare of 365. dayes (as I noted before) is omitted by many in their Computations, and cleane left out: but *Io. Funccius* ſetteth it a yeare latter than it ſhould be, and ſo ouerreckoneth the time by a whole yeare. For although in his firſt edition he begin the Deluge, as all auncient Chronologers doo, at the 7. day of the ſecond month of *Noachs* 600 yeare: yet in his ſecond Edition, vpon better aduiſement (as hee ſayth) hee beginneth it the

ſame

same day in *Noachs* 601 yeare, wherein other notable Chronologers since doo follow him. But surely their reasons are lame, and not concludent: yea plaine flatt against *Moses*, who sayth the beginning was, בשנת *In the sixe hundreth yeare of* Noah: not מקעשנת *After the end of the six hundreth yere*, as he speaketh, *Gen.16.3.* where hee intendeth full and complete yeares. For questionles ב euer importeth the day, month, or yeare current, not complete. His infallible rule (as hee calleth it) is most fallible and false. His rule is, that whersoeuer a number of yeares is set downe, and months, and daies be added to the same, that must needs be vnderstood of yeares complete. By which rule it must be vnderstood, *Deut.1.3.* that *Moses* deliuered *Deuteronomie* in the 11. month of the 41. yeare after the departing out of Egypt: whereas *Funccius* himselfe maketh *Iosua* to begin presently after the end of the 40. yeares: yea, and *Aaron* too, must be vnderstood, *Num.* 33.38. to die in the first day of the 5. month of the 41. yeare of the Israelites departing out of Egypt, which himselfe doth not thinke. As for that *Gen. 7. 6. And Noah was six hundred yeare old, when the flood of waters was vppon the earth* (whereupon they stand so much,) it is not spoken of the *Beginning*, but of the *Being* of the floud vpon the earth. The very instant of the beginning thereof is euidently and purposely expressed. *v.11.*

The second Article is confirmed. *Gen,11.* from the 10. verse to the 25. where the age of the Fathers after the floud vnto *Terah* are recorded. But about the natiuitie of *Arphaxad* there is some odding. For some account from the end of the Deluge to his birth, but

one

one yeare, and other scarse that, whereas we account two yeres. For in the 1657 yeare, the 2 month, and 27 day the Deluge ended, *Gen.*8.13. The same day and month of the yeare, 1659 end שְׁנָתַיִם *two yeares after the floud*, Ge.11.10. And these two yeres are to be takē for complete, as both the nature of the Duall number importeth, and also the vse of the same word in scripture, *2. Sam.13.& 14. Ierem.28.* For when the holy Ghost meaneth the second yeare Current, hee sayth, בִּשְׁנַת שְׁתַיִם as *1.Reg.15.2.Reg.1.& 14.& 15.& 19.* And if it had beene expressely said, that *Arphaxad* was borne in the 2. yere Current, yet that might be in the first or second month of this yeare, 1659. and therefore I make the yeare of the world 1659. and the third yeare after the end of the floud, to be the first yeare of his age. *Eusebius* between *Adam* and *Terahs* 71 yeare (which he maketh *Abrahams* first) ouerreckoneth the time by 1236 yeares. For from *Adam* to the ende of the Deluge he sayth there are 2242, which is too much by 586. For himselfe sayth, that after the account of the Hebrues, it is but 1656. & so the seuerall yeres of the fathers which himself a little before did set down, doe amount to the same total summe of 1656. though he misse in some particulars, adding to *Adam* 20. yeres which he taketh from *Iered*: and to *Seth* 25. which he taketh from *Mahaleel*. Yet the Lxx. Greeke Interpreters are wider off than he. For they reckon to the end of the Deluge, 2362. which is more than *Eusebius* by 120. but that totall of 2242. which *Eusebius* hath, agreeth with the Latine Translation of the lxx. Interpreters, which giueth *Adam* 100. yeares lesse, and *Mathushelah* 20. yeares lesse than the Greeke doth. Againe

betweene the Deluge and *Terahs* seuentie one yeare; (which he after the common opinion, supposeth to be the first yeare of *Abraham*) he saith, there are 720. yeares: which summe is surely corrupted & falsefied. For in the body of his Chronicle, he maketh *Abrahams* first to be the yeare of the world 3185. & vpon that ground proceedeth in all his Chronicle, whereby it is euident that he maketh betweene the Deluge and *Abrahams* birth 942. yet the seuerall summes of the fathers ages, which he setteth downe before, amount to 1082. which sum the lxx. make betweene the Deluge and *Terahs* seuentie one yeare, wanting but 10. yeres, which *Eusebius* putteth to *Nahor* more than the lxx. did, and those 10. yeares he stroke out in the sum, wherby he proceedeth in his Chronicle: as also 130. which both he and they giue to one *Cainan*: because in the Hebrue there is no such man as *Cainan*. And then there remaine the foresaide 942. which is too much by 650. as himselfe intimateth in the 51. yeare of *Abraham*, affirming that vnto that yeare the Hebrues account but 2000 yeares. The cause of this Surplusage is in the lxx. Interpreters whome herein hee followeth, who to make the yeares of the Fathers after the Deluge somewhat proportionable to those before the Deluge, giue to all the Fathers betweene *Sem* and *Nahor* 100. yeares a peece, and to *Nahor* 50. more than the Hebrue hath, and so likewise before the Deluge the lxx. gaue to *Adam* 200. to *Lemech* 6. & to al the rest, that wer not in their hundredths 100. a peece.

This Computatiton of *Eusebius*, coupling *Abrahams* first with the 3185. of the world, is vsed by many, as *Origen, Epiphanius, Cedrenus, Nicephorus &c.* and by the

the Greeke church,& East Empire euen at the counsell of *Basill.*

The time of *Terahs* age, when hee begatte *Abraham*,is also controuersed. For the Hebrues say, that *Terah* begat *Abraham*, when hee was 70. yeare old,and so begin *Abrahams* first with *Terahs* 71. whom all Greekes and almost Latines follow. For which opinion these reasons may be giuen. First *Moses Gen. 11.26.* expresseth the 70. yeare of *Terah*, and ioyneth next to it the name of *Abraham*, by whom the Computation was to be continued: *and* Terah *liued 70. yeares and begat* Abraham, Nahor *and* Haran. Secondly,because that yeare 130. (at which age by this account *Terah* should beget *Abraham*) is no where expressed by *Moses*: So that whereas all the Patriarkes haue their ages recorded,only *Abraham*, the father of all the faithfull, euen the Archpatriarke, hath his omitted: and his age in other yeares is fiue times set downe: which were all great absurdities. Thirdly, *ab Analogia:* because after the Deluge most of the Fathers begat about the age of 30. onely *Terah* at 130. Fourthly,because *Abraham* himselfe wondreth that he should haue a sonne at 100. yeare olde: which were no wonder if hee were begotten when his father was 130.yeare old.

All this is counterpesed by the onelie authoritie of Saint *Stephen*, *Act. 7.4.* who plainelie affirmeth,that *Abraham* abode at *Haran* till his Father *Terah* was dead: and *Moses* recordeth *Gen. 11.32.* that *Terah* died,when he was 205. yeare old, & that *Abraham* then presently departing from *Haran* was 75. yere old *Gen. 12.1.4.* which beeing subducted out of 205: there remaine

maine 130. which was *Terahs* age when he begat *Abram*. And this is plaine by the very text of *Moses*, if by the deuiding of the chapter, the sence and matter were not somewhat broken in sight and disioynted. For thus it hangeth together: *And the daies of* Terah *were 205. yeares, and* Terah *died in* Haran. *For God had said to* Abraham: *Get thee out of thy country, and from thy native soyle, and from thy fathers house, vnto the land that I will shew thee: and I will make of thee a great Nation, and will blesse thee, and make thy name great: and thou shalt be a blessing. I will also blesse them that blesse thee, and curse them that curse thee: and in thee shall all the families of the earth bee blessed. And* Abram *departed, euen as the Lord spake vnto him; and* Lot *went with him, and* Abram *was 75. yeare old when he departed out of* Haran. What can bee spoken more plainely, to shew that *Abram* was 75. yeare old, when his Father was 205. yeare old: and therefore his father 130. yeares elder than hee? Doth not *Moses* say expressely; that *Terah* died when he was 205. yeare old: and then God said to *Abram*, Goe out of thy Country: and *Abram* anon as God had spoken, departed, being then 75. yeare old; and this is the very first time that *Abrahams* age is spoken of by *Moses*, seruing onely to shewe at what yeare of *Terahs* age he was borne.

Of the obiections alleaged, the first is infringed by *Genesis 5. 33. And* Noah *was fiue hundred yeares old, and* Noah *begat* Sem, Cham, *and* Iaphet. Where in the very same sort, *Noahs* 500. yeare is expressed, & the name of *Sem*, by whom the Computation was to be continued, ioyned next with it: and yet it is plaine by *Gen. 11.10.* that *Sem* was begotten two yeares after, as *Funccius* himselfe proueth. And also by *1. Paral. 1.*

28. where it is said, *The sonnes of* Abraham *were* Isaak *and* Ismael, and yet no man will say, that *Isaak* was the elder . The reason of the πρεσβύτερον νεώτερον in those places may be the excellencie of the Persons, in regard that the *Messias* should descend of them . Secondly the absurdities are all auoided: because by the coupling of *Terahs* 205. yeare, with *Abrams* 75. yeare, *Abrahams* natiuitie is most certaine . Thirdly, the proportion which is pretended, was in the first-borne. For doubtles the other Fathers had their last children at a farre greater age; and perhaps *Haran* was borne, when *Terah* was 70. yeare old, for that he was farre elder than *Nahor*, appeareth verse 29. in that hee had a daughter mariageable for *Nahor*; and also elder than *Abram* the Iewes doe inferre, holding that his daughter *Ischa*, was *Sara Abrams* wife being but ten yeare yonger than *Abram* as *Moses* sheweth . Howsoeuer it be, that argument is of no force: for there was a greater disproportion and oddes between *Noach* and the other Fathers before him, and euery man seeth that the mistaking of that ground caused the lxx. and *Eusebius* to misse their footing so much in the yeares of the other Fathers . Fourthly the cause of *Abrahams* admiration was τὸ ἑαυτοῦ σῶμα νενεκρωμένον, καὶ νέκρωσιν τῆς μήτρας τῆς Σάρρας, as the Apostle speaketh *Rom. 4. 19.* that is, *that himselfe hauеing a dead body, and* Sara *his wife a dead wombe*, beeing both by nature עקרים barren and vnfruitfull, (as *Abraham* complaineth for himselfe *Gen. 15. 2. 3.* and *Moses* affirmeth apparantly for *Sara*, *Gen. 11. 30.*) should nowe after they had beene married aboue 40. yeares together, at that age, he being 100; and she 90. yere old, become fruitfull, & begin to haue childrē. Heb. 11. 11. 5. σὺν ἔσχε τέκνα Compl. Bibl.

Otherwise the impediments and barrennes by Gods blessing being taken away, *Abraham* doubteth not after the death of *Sara*, whē he was 138. yeare old, for all his age *dare operam liberis*, and to take a new wife, by whō he had 6. sonnes, and no matter of wonder at all. He that obiecteth that saint *Steuen* erred also in other nūbers in the same speech: though he bite at S. *Steuen*, yet he bettereth not himselfe. For if in those numbers there be an error (which I dare not say or thinke:) yet the cause thereof may be not in Saint *Steuen*, but in the careles nes or needlesse curiositie of Scribes and Writers many yeares after: But this is such, as must needes haue proceeded from saint *Steuens* mouth, and saint *Lukes* pen.

*Gen.* 25. 1. 2

The third Article is plainely confirmed *Gen.* 12. 4. *And Abram was 75. yeare old, when he departed from Haran.*

The fourth Article is cleare. *Exo.* 12. 40. *& the soiourning of the children of Israel, which soiourned in* Egipt, *was 430. yeare.* Yet about the beginning of that παροικία Soiourning or Peregrination there is some controuersie. For it seemeth, it ought to begin at the descending of *Iacob* into *Egypt*: Because *Moses* calleth it the soiorning *of the Israelites* and to bee *in Egypt*: which reasons are verie pregnant, were it not euident in Scripture to be otherwise. For first *Cohath* beeing one of the Descenders, liued but 133. yeares. *Exod.* 6. 17. *Amram* his son liued but 137. yeares verse 19. & *Moses* his sonne, whē they came out, was but 80. yeare old. *Exod.* 7. 9. all which added together come short of 430. If *Cohath* descended when hee was but a yeare old, and

*Amram*

*Amram* and *Moses* were borne in the yere that their fathers died in. But indeed, frō *Iacobs* & the *Israelites* descending into *Egipt* vnto their departing thence is but 215 yeres, as these ancient Writers auouch. *Ioseph. Antiqu. lib. 2. cap. 13. Eusebius* out of *Alexander Polihister præp. Euang. lib. 9. cap. 4. Cedrenus, Zonaras,* & *Sulpitius Seuerus*: which is iust halfe the time of the Pilgrimage or soiourning, as *Epiphanius* noteth in *Ancorato*. Againe saint *Paull, Gal. 3. 17.* euidently sheweth, that those 430. yeares are the space betweene the promise made to *Abraham*, and the law giuen to *Moses*. And therefore in *Exod. 12. 40.* the name *Israelite* must be taken ϖολιτικῶς, which the lxx. doe cleare, adding ἐξηγητικῶς these wordes: 'αὐτοὶ καὶ πατέρες αὐτῶν:' *they and their fathers* and *Egipt* is taken σωεκδοχικῶς, a part for all, as the lxx. doe likewise expresse it, adding καὶ ἐν γῇ χαναάν, *& in the land of Canaan*, and *Gen. 15.* it is not said they shalbe strangers in *Egipt*, but בְּאֶרֶץ לֹא לָהֶם *in a land that is not their owne*: neyther doe the wordes *Exod. 12. 40.* importe that they were so long in *Egipt*: for thus they sound: *The soiourning of the children of Israell which soiourned in* Egipt, *was 430 yeares.* So that the wordes, *which soiourned in* Egipt, serue for the ϖεϱιωπογϱαφία, to describe the persons, not for a χϱονογϱαφία to define the time. So that it is cleare that the peregrination began in *Abrams* time, but at what yeare of his age, is a greater question: for many great Chronologers begin it at the taking of *Abrahams* iournie from *Haran*, when he was 75. yere old: but I am of the opinion, that it began at the taking of his iournie from *Vr* to *Haran* when he was iust 70. yeare old: Whereunto I am induced by foure credible and sufficient witnesses.

1 *Moses*, or rather God himselfe in *Moses*, *Gen.15.13.* plainely pronounceth, that *Abrams* seede should be soiourners and subiects or seruants in a forraine Land 400. yeares. The seede which he meant, was *Isaak*; & the terme which he mentioneth, began at *Isaaks* birth, as *S. Steuen* sheweth euidently, *Act.7.8. And so* Abraham *begat* Isaak, *and circumcised him*, hauing relation as well to the soiourning, as to the circumcising of *Isaak*. *Isaak* was borne, when *Abraham* was 100. yeare old, *Gen.21.5.* whereout we must take 30. & there remaine 70. for *Abrahams* age before the soiourning, and then he tooke his iourney from *Vr, to goe to* Canaan, *Gen.11 31.* and soiourned 30. yeares without seede, and then his seede soiourned 400. which make vp the 430. recorded, *Exod.12.4.*

They which beginne the soiourning at *Abrahams* iourney from *Haran*, are forced to make 405. yeares betweene *Isaaks* birth and the departing out of *Egypt*: and therefore some of them say, that the tearme of 400. yeares, began at *Ismaels* deriding of *Isaak*, when he was (as they imagine) 5. yeares old. But first it is vncertaine when that was done. Secondly God saieth that his seed shall not onlie be afflicted; but also bee both Soiourners and Subiectes too. Thirdly that hee will iudge the Nation, which shall afflict them: which was neuer verified in *Ismael*, or the *Ismaelites*: but on the Nation of *Egypt*. Againe other of them say, that God spake indefinitly & *summa solida*, without respect of the smal oddes of 5. which is an indefinite answere, and will serue for anie thing, and therefore not to bee admitted, but where the true and definite number is otherwise manifest. As *Iud.20.46.* there are mentioned but

but only 20000: though there were 20100. because that odde hundred was euidently set downe before in the definite number, *verse* 35.

2, *Achior* in the booke of *Iudith*, (who protesteth that *there shall not a lie come out of his mouth*) most euidentlye beginneth the παροικία and Soiourning of the *Israelites*, *Abrahams* iournie from *Chaldæa* into *Mesopotamia*, and maketh three parts of the whole Peregrination, or three seuerall soiourninges: one at *Haran*, another in *Canaan*, the third in *Egypt*. Heare him speake: *6. This people came of the stocke of the Chaldæans, 7. and they soiourned before in* Mesopotamia, *because they would not follow the Gods of their fathers, which were in the land of* Chaldæa, *8. but they went out of the way of their aunceſters, & worshipped the God of heauen, the God whom they knew; so they cast them out from the face of their Gods, and they fled into* Mesopotamia *and* [a] *Soiourned there many dayes. 9. Then their God commaunded them to depart from their* [b] *Soiourning and to go into the land of* Chanaã, *and they dwelt there, and were increased with gold & siluer and with very much cattell. 10. But when a famine couered all the land of* Chanaan, *they went into* Egypt *and soiourned there, vntill they returned.* And so *Moses* maketh plainely their being at *Haran* a soiourning *Gen. 11. 31.* vsing the selfe same word which he doth *Exod. 12. 40.* and therefore when *Moses* accounteth from eyther of the latter soiournings, he doth specifie it, as *Gen. 16. 3. Then after 10 years of the soiourning of* Abraham *in* Chanaan. Not of the whole soiourning, but of that particular part of it.

Iudith. 5.

[a] παρώκησεν as Moses saith וַיֵּשֶׁב Gen. 11. 31.

[b] ἐκ τῆς παροικίας

3. Saint *Steuen Act. 7.* peremptorily affirmeth, that that famous לֶךְ לְךָ recorded *Gen, 12. 1. Get thee out of*

*thy ccuntrie, and from thy kindred, into the land that I will shew thee &c.* was spoken to *Abraham*, before he came to *Haran*, and *Moses* insinuateth the same sufficientlie Cha. 11,31. affirming that *Abraham* with *Terah* came from *Vr*, to goe into Chanaan. Moreouer saint *Steuen* auoucheth, that *Abraham* did obey, follow, & execute or put in practise the same calling, when he came from *Vr*. Heare Saint *Steuen* himselfe speake. Act. 7. *2 The God of glorie appeared vnto our Father* Abraham, *while he was in* Mesopotamia, *before he dwelt in* Haran. *3. and said vnto him. Come out of thy countrey, and from thy kindred, and come into the land that I will shew thee. 4. THEN came he out of the land of the* Chaldæans *& dwelt at* Haran: *and thence when his Father was dead, hee made him flit into the land, wherein you now dwell.*

4 Saint *Paul*, *Gal. 3. 8. 14. 17.* ioyneth with S. *Steuen* and maketh all plaine, auouching that the law was giuen 430. yeares after the promise, What promise hee vrgeth, appeareth *ver. 8. & 14.* namely this: *and in thee shall all the Nations of the earth bee blessed*. Which was spoken in respect of Christ, as *Paul* prooueth: and it was spoken to *Abraham*, when hee was bidden goe out of his countrey &c. as *Moses* sheweth *Gen. 12. 3.* & that was before *Abraham* dwelt at *Haran*: as saint *Steuen* sayeth. I oyne *Paul* to *Steuen*, and them both to *Moses*: and take old *Achior* to them; & I thinke the proofe of this Article will bee clearer than the sunne in his morning brightnes, and stronger than the authoritie and arguments of men can infringe.

The reasons which the other opinion standeth vpon are very slender, as 1. that God so precisely dateth the departing of *Abraham* from *Haran*, namely when he

he was 75. yeare old, which they say could be done for no other cause, than to limite the beginning of the Peregrination. But it appeareth in the former Article, Pag. that the 75. yeare of *Abraham*, beeing the first yeare of his age mentioned by *Moses*, was there so precisely set downe with *Terahs* death, and age at his death, to shew the distance from the birth of *Terah*, to the birth of *Abraham*: which could not otherwise be knowne. 2. They vrge that *Abraham* was bid to goe out of his fathers house. I would know of them whether *Vr* were not his fathers house, when GOD spake to him before he came to *Haran*, & before they went from *Vr* for *Canaan*. *Gen.* 11.31. he was not bid go from his father, & therefore his father and he both together left their auncient mansion, and house of their auncetrie. Againe *Abraham* was bid go frō his natiue soyle, or land of his natiuitie, and that was not *Haran* but *Chaldæa*, and there *Abraham* beginneth his Peregrination, euen *from the land wherein he was borne*, *Gen.* 24.7. Thirdly they presse the order of the text. *Gen.* 12. 1. as though that calling of *Abraham*, were after the death of *Terah*: because it is placed after. Whereas indeed it is an ἀπολογία and reason of the iournie of *Abraham* from *Vr* toward *Canaan*, which *Moses* had specially set downe, Chap. 11.31. without insinuating any cause of it, and the 32. verse is inserted betweene, by way of a Parenthesis. The order and sence of the Story is this. *Then* Terah *tooke* Abraham *his sonne, and* Lot *the sonne of* Haran, *his sonnes sonne, and* Sara *his daughter in law his sonne* Abrahams *wife, and they departed together from* Vr *of the Chaldees, to goe vnto the land of* Chanaan, *and they came to* Haran, *and they soiourned* Gen.11.31

Because *Terah* died here, this is interlaced.

*there (at which* Haran Terah *died, being 205. yere old,) For the Lord had said vnto* Abraham, while hee was at *Vr. Get thee out of thy countrie, and from thy natiue soyle, and from thy fathers house, vnto the land which I will shew*
32.
12.1. *thee &c.* And *Abram*, leauing *Haran* too, now that
2. his father was dead, *went as the Lord had said vnto him*
3. at *Vr*, continuing his iournie toward *Chanaan*, *and* Lot
4. *went with him, and* Abram *was 75. yeare old, when hee went from* Haran.

The fift Article is cleare, *1. Reg. 6. 1. In the 480. yeare of the departing of the children of* Israel, *out of the land of* Egipt: *in the fourth yere in the month* Ziu, *(which is the second month) of the raigne of* Solomon *ouer* Israel, *he built the house of the Lord.* The particulers of this space are counted thus: vnder *Moses 40*: vnder *Iosua 17*: vnder the *Iudges 199. Eli 40. Saul* and *Samuel 40: Dauid 40*: *Solomon 4.* For *Solomons* fourth, & that 480. yeare runne together, though the Temple were founded the second month of both those yeares, as appeareth. *1. Reg. 6. 1. 2. Chron. 3. 2.*

The number of 450. yeres from the diuision of *Canaan* to *Samuel Act*: *13. 20.* is not σφάλμα γεγραπτὸν (as most doe take it) or an ouersight in writing πεντηκοσίοις for τριακοσίοις (which indeede is *pronus lapsus* and soone done:) but this *non casum redolet, sed industriam*, as *Aug.* saith of the like. For it was the temeritie and ouerboldnes of an ignorant Corrector, who to the sum of 339. yeres, which is the time of the *Iudges* & *Eli*, added the 111. yeres of seruitude vnder forreners, which amounteth to the iust summe of 450: not considering that the same yeares of seruitude, were included in the yeares of the *Iudges:* as not onlie the *Iewes*, but also

De Ciuit. Dei. lib. 15. cap. 13.

*Eusebius*,

*Eusebius*, *Lyra*, and *Hugo* doe affirme: *See Mercator Demonst. Temp. Chap*, 1. *T*.

In the same Chapter of the Acts *Vers*. 18. it is said καὶ ὡς τεσσερακονταετῆ χρόνον ἐτροφοφόρησεν αὐτοὺς ἐν ἐρήμῳ : *and about the time of 40. yeares he suffered their manners in the wildernes*: where ὡς is wel added, to shew that forty years were not fully complete: for there wanted about a month & fifteene daies: which were spent before their entrance into the Desert, and before the vttering of their euill manners, and murmuring against God because of the Desert *Exod. 16. 2*. Wherefore *H. Wolphius* ouer reacheth too much, who maketh the abode of the *Israelits* in the wildernes to be full 42. yeares, that is (as he saith) one yeare, on month, and twentie dayes from their departing out of *Egypt* to their departing frõ *Sinay*, *Numb*. 10. 11, and thence to the returne of the spies, ten or eleuen months to make vp full two yeres: because the spies returned when grapes were ripe. But there first he putteth six monthes too much. For with *Moses* the first month is *Abib*, the 14 day, wherof they celebrated the Passeouer. *Cap. 9. 3*. and the 20 day of the next month they departed from *Sina Cap. 10. 11*. and within foure or fiue monthes after they might haue ripe grapes: which he maketh aboue 10. monthes after. And then he beginneth the 40. yeares, which after their turning back into the wildernes, they wandred in it, till all were dead. the first of which 40, he beginneth with the third yeare of their departing out of *Egipt*: *De tempore Lib. 1. Cap. 6*.

For the defence of *Wolphius* account this may be saide. God threatneth the wandring of 40 yeares in the wildernes after the returne of the Spies: and that

as a punishment to some of the Spies for discrediting & discommending the land; to the people, for not beleeuing *Iosua* and *Caleb*: and that also to be inflicted, according to the number of the daies, wherein the spies searched the land, which were 40. *Numb.* 14.33. 34. and therefore they must not begin before the offence was cõmitted; but at the next morrow whẽ they were turned back into the wilderneſſe as a punishmẽt *Vers.* 25. which was about one yere and halfe (he saith two yeares) after their departure out of *Egipt*. This reason were great, were it not that *Moses* counters doe controll the same. For *Moses* affirmeth that *Aaron* died in the first day of the first moneth of the fourtieth yeare of their departing out of *Egipt*. *Num.* 33.38. & in the next six monthes they had diuers victories, specially against *Sehon* and *Og*, *Num.* 21. and did and indured those things which after are recorded in the booke of Numbers. then in the first day of the 11. month of the same yeare *Moses* deliuered the repetition & declaration of the law in Deuteronomie: *Deu.* 1.3.4, and anone after died: and *Iosua* presently as the month of mourning was out, led the people ouer *Iordan*. That *Moses* died immediately after the reading of the law appeareth by his age. for *Deut.* 31. 1. it is saide, that he was at the reading of the law 120. yeare old: *This day am I* 120. *yeare olde*: and *Cap.* 34.7. when he died, he was but 120. yeare old. Which was not full fortie yeares after their departing out of *Egipt*. For a little before their departing, when they went to *Pharao*, *Moses* was 80. and *Aaron* 83. yeare old *Exo.* 7.10. That *Iosua* led the people ouer *Iordan* presently after *Moses* death, appeareth by the ceasling of *Manna*.

*na.* The Israelites did eat *Manna* 40 yeares *Exod*,16.36. *Manna* began the 16. day of the second month of the first yeare *Exod.*16.2.it ended and ceased the 16.day of the first month of *Iosuas* first yeare *Ios.* 5.11. which is 40 years wanting one month. Wherefore the punishment of 40 yeares wandring in the wildernes, according to the 40 daies of searching the land must be vnderstood of the continuance of their abode and wandring in the wildernes till 40 yeares from their first entring into it were made vp and fully expired. For although the yeares were proportionated to the nũber of the daies that they searched the land: yet it was the punishment not only of the reiecting the reporte of *Iosua* and *Caleb* & despising the land; but also of nine temptations more, which they committed before that. *Num.*14.22.

The sixt article is plaine 1.*Reg.* 11.42.and 2.*Chron.* 9.30. *The time that Solomon raigned was 40. yeares.* out of which 40 we must take 4.which were reckoned before in the 480.(for the 480 and *Solomons* fourth ended together.) and then there remaine 36. and *Reboams* first maketh vp *37*. Other reckon from the temple to *Solomons* death 37. which is true, wanting but a month. But then they must not reckon from the departing out of *Egipt* to the Temple 480( as they doe:) but only 479. yeares and one month. For in the second month of the 480 yeare, and of *Solomons* fourth year,the Tẽple was founded: so that *Solomons* fourth yeare is the fourhundreth and fourscore yeare. The want of marking that,hath caused many to put a yeare too much in the whole Computation after.

The seuenth article is euident *Ezech. 4.1, Sonne of man take the a brick, and lay it before thee, & purtray vpon it the citie* Ierusalem.

2 *And lay seige against it, and, builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.*

3 *Moreouer take an iron pan, and set it for a wall of Iron betweene thee and the citie, and direct thy face toward it: and it shall be beseiged and thou shalt lay seige against it: this shall be a signe vnto the house of* Israell.

4 *Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israell vpon it: according to the nũber of the daies that thou shalt sleepe vpon it, thou shalt bear their iniquitie.*

5 *For I haue laide vpon thee the yeares of their Iniquitie, according to the number of the daies, euen 390 daies: so shalt thou beare the iniquitie of the house of* Israell.

6 *And when thou hast accomplished them, sleepe again vpon thy right side, and thou shalt beare the iniquitie of the house of* Iuda *fortie daies. I haue appointed the a daye for a yeare, a day for a yeare.*

7 *Therefore thou shalt direct thy face toward the seige of* Ierusalem, *and thy arme shalbe vncouered, and thou shalt propheſie against it.*

8 *And behold I wil lay bands vpon thee that thou turne not from one side to another, till thou haue ended the daies of thy seige &c.*

About the beginning and ending of these 390. yeares, *quot capita, tot sententiæ*: as one saith of the same out of the *Comick*. Yet *Ezechiel* is plaine enough in both, for he maketh it the time of bearing a burden. And the burden is the iniquitie of *Israel*. (*Paul* calleth

calleth the like παραφορὴν (*Act.13.18.*) The beginning of that iniquitie is that notable Apostacie & Schisme of the tenne Tribes, from the whole Religion and seruice of God; and their notorious Idolatrie in worshipping *Ieroboams* Calues; as it is for perpetuall memorie recorded. *1.Reg.12. And* Ieroboam *thought in his heart: now shall the kingdome returne to the house of* Dauid, *if this people goe vp and doe sacrifice in the house of the Lord at* Ierusalem. *Whereupon he tooke counsell and made two Calues of Gold, and said vnto them, it is too much for you to goe vp to* Ierusalem: *Behold O* Israell *thy Gods, which brought thee vp out of the land of* Aegypt. *And he set the one in* Bethel, *& the other set he in* Dan: *and this thing turned to* SINNE. *And* Ieroboam *made a feast the fifteenth day of the eight month, like vnto the feast that is in* Iuda, *and offered on the altar. So did he at* Bethel *and offered to the Calues which he had made, &c.*

And this the holy Ghost oftentimes termeth κατ' ἐξοχὴν the sinne of *Israell*, *Because of the sinne of* Ieroboam *which he sinned, and which he made* Israell *to sinne. 1.Reg.15.30*; and the way of *Ieroboam*, *walking in the way of* Ieroboam; *and in his sinne which he made* Israel *to sinne. vers.34.* and the sinne of the house of *Ieroboam they departed not from the sinne of the house of* Ieroboam, *which made* Israell *to sinne. 2.Reg.13.6.* and in many other places. And heere the holy Ghost beginneth expresly the sinne of *Israell* by themselues, which was the cause of their vtter ruine: *For* Ieroboam *drewe* Israell *away from following the Lord, and made them sinne a great sinne. And the children of* Israell *walked in all the sinnes of* Ieroboam, *and departed not therefrom, vntill*

*the Lord put* Israell *out of his sight. 2. Reg. 17. 21. 22. 23.* And this yeare of the Schisme and Apostacie of the house of *Israell* from the house of *Iuda* is made the Epoche and marke of a special computation. *2. Chro. 15. 19. & 16. 1.*

Indeed (as *Tremellius* saith) *Solomon* in his old age by the allurement of his heathenish wiues, fell into heathenish Idolatrie. *1. Reg. 11. 4. 5.* & doubtlesse drew some of the people into the same, as the holy Ghost seemeth to say, *vers. 33.* But *Ezechiels* account cannot possibly beginne there (as *Tremellius* beginneth it:) first because God threatneth there a punishment for those sinnes, not to the whole people, but to the princes of the line of *Dauid*. Secondly and principally because *Ezechiell* heere speaketh of the iniquity of the Israelites particularly and seuerally; that is, as they are diuided and distinguished from the house of *Iuda*: as in the other account of 40. yeares, *vers. 6.* he speaketh of the iniquitie of the house of *Iuda* by themselues; as being separated from the house of *Israell*. And therefore neither of those accountes can possibly beginne, before that diuision and separation was made in the beginning of *Rehoboams* first yeare. And surely though God were greatly and grieuously offended with the former sinnes of all the 12. Tribes, and specially with the offences & enormities of their Heades and Princes, *Dauid* and *Solomon*: Yet herein he sheweth his trueth and mercy, that he concealeth them all, as being put away, for his former couenants sake, made with *Dauid*; & not so much as once mentioneth them, but onely speaketh of that iniquitie and those sinnes, which were committed after a new

couenant,

couenãt & the last couenant made with thẽ specially. Which new & last couenãt could not be made by any means at the dedicating of the temple by *Solomon*, (as *Tremellius* taketh it) because if there were any reiterating of the couenant there, yet it was with al the tribes together before the diuision: but the new & last couenant made for the Israelites specially & seuerally, was that which was made with *Ieroboã* by the ministerie of *Ahia*, as it standeth vpon record. 1. *Reg*. 11. wherein as God bindeth himselfe, to be with *Ieroboam*; to build him a sure house, as he did to *Dauid*; and to make him king ouer the tenne tribes after *Solomons* death: So likewise he bindeth *Ieroboam*, to harken to all that God commanded him, to walke in his waies, and to keep all his statutes and precepts, as *Dauid* his seruant had done. Which couenant God for his part most faithfully obserued, defending *Ieroboam* from *Solomon* that sought his death; preseruing him in *Aegypt*; renting the ten Tribes from *Solomons* sonne; and making him king ouer them. But *Ieroboam* was no sooner in his kingdome but the couenant was for his part cleane forgot and fordone, and thence *Ezechiel* taketh the beginning of bearing the burden of the iniquitie of the house of *Israell*.

The end of the bearing of this burden and the forbearing of the iniquitie, is both plainely expressed, and also typically represented to be the besieging of the Citie *Ierusalem*: yet not the besieging simply (for at the beginning of the siege they were in case good enough, feeling no punishment at all:) but that necessitie, when as by reason of the siege the Citie grewe to be in harde termes, and extreeme famine,

and beganne to consume in their iniquitie. Then indeed Gods παραφορησις and forbearing of them was at an end, his burthen was laid downe, his rod taken vp, and the punishment begunne, as God most plainely expoundeth the type himselfe, *vers.* 16. 17. *Sonne of man, behold I will breake the staffe of bread in* Ierusalem, *and they shall eate bread by weight and with care, and they shall drinke water by measure and with astonishment: because the bread and water shall faile; they shall be astonished one with another, and shall consume in their iniquity.* When and how truely this was performed, appeareth manifestly, *Ier.* 52. 6. *Now in the fourth month, the ninth day, the famine being sore in the Citie, so that there was no bread for the people of the land, the Citie was broken vp. &c.* And with this famine *Ezechiel* in the next Chapter beginneth euidently the laying down of the burthen and the punishment of the iniquitie vnder an other type: 1 *Sonne of man take thee a sharpe knife, and make it passe vpon thy head & vpon thy beard: then take thee balances to wey and deuide the heare.* 2 *Thou shalt burne with fire the third part in the middes of the Citie, when the daies of the siege are fulfilled, and thou shalt take the other third part and smite about it with a knife, and the last third part thou shalt scatter in the wind, and I will draw out a sword after them.* 3 *Thou shalt take of them a few in number and bind them in thy lappe.* 4 *Then take of them againe, and cast them into the middes of the fire: thereof shall a fire come into all the house of* Israell. 5. *Thus saith the Lord: this is* Ierusalem. The rest of the exposition followeth after: 9 *Behold I will doe in thee, that which I neuer did before, neither will I doe any more the like, because of all thy abominations.* 12 *The third*

*part*

*part of thee shall die with the pestilence, and with famine shall they be consumed in the middest of thee.* (This was performed before the taking of the Citie as I shewed before. *2.Reg 25.6.*) *an other third part of thee shall fall by the sword round about thee,* (which was in breaking of the wall and taking of the Citie. *2.Reg. 25.7.*) *and the last third part I will scatter into all windes, and will drawe out a sword after them,* (this was done, *vers. 8. and the armies of the* Chaldæans *pursued the king, and all his armie was scattered from him.*) Heere you see, the first beginning of the punishment is the famine in the City, wherewith no doubt they had beene grieuously consumed before the Citie was taken. The Citie was taken in the ninth day of the fourth month of the yeare 3416. which is from the 15. day of the eight month of the yeare 3025. being *Ieroboams* first yeare, 390 yeares complete; beside the three monthes and fifteene daies of 3025. which must goe to make vp *Ieroboams* first yeare, which was wholly numbred in the article before; and also beside the three monthes and nine daies of 3416. which must goe likewise to make vp the first yeare of the captiuitie; and followeth to be reckoned in the next article. Heerewith also iump the 40. yeares of *Iudaes* iniquitie spoken of by *Ezechiell. Cap. 4. vers. 6.* which beginne with the 13. yeare of *Iosias*; as God himselfe sheweth their beginning. *Ier. 25.3. From the 13. yeare of* Iosias *the sonne of* Amon *king of* Iuda, *euen vnto this day* (*that is, the 23. yeare*) *the word of the Lord hath come vnto me, and I haue spoken earlie vnto you, rising earely and speaking: but ye would not heare.* This day that he speaketh of, was (as appeareth, *vers. 1.*) the fourth yeare of *Iehoiakim*

and the first yeare of *Nabuchodonosor* : which was as he saïth, the 23. yeare of that computation. For *Iosias* 19. last, and *Iehoiakims* foure make iust 23. adde thereto 17. to make vp *Nabuchodonosors* 18. (for *Iehoiakims* 4. was his first) and there amount iust 40. And heerewith also agreeth notably the tradition of the Iewes for the standing of the Temple: which *R. Abraham*, the Cabalist recordeth: namely, that the temple stood 427. yeares. By our account the temple was founded in the second month of the yeare 2988. and it was desolated in the 5 monthe of 3416. The space betweene is iust 427. yeares full and complete, beside the peece of the first yeare wherein it was founded, and the peece of the last yeare wherein it was destroyed. *Beda. li. de nat. rerum. Cap. 66.* saith that it was burnt the 430 yeare after it was begunne to be founded; which differeth but one yeare: which perhaps *Beda* added to make the number full and round. Both these accounts, aswel of the 40. years of *Iudaes* iniquity & of the 390. of *Israels* iniquitie are confirmed to the eie in the chronological table of the kings of *Iuda* & *Israel*.

The eight article is recorded. *Ier. 25. 11. And this whole land shall be desolate and an astonishment, and these nations shall serue the king of* Babell *70. yeares.* And also *2. Chro. 36. 2. And they were seruants to the King of* Babel *and his sonnes till the kingdome of the Persians had rule to fulfill the word of the Lord by the mouth of* Ieremie: *vntill the land had her fill of her Sabbothes. For all the daies that she lay desolate, she kept her Sabbothes to fulfill 70. yeares.* This is the punishment of the iniquitie, set downe by *Ezechiel. Cap. 5.* as before is shewed; and the 70. years of Captiuitie propheſied by *Ieremie*; which beginne

at

at the taking of *Ieruſalem*; and end at the taking of *Babilon*. For at the taking of *Ieruſalem* they became abſolutely the king of *Babels* ſeruantes, and ſo continued without interruption 70. yeares, as *Ieremie* foreſhewed. *Cap.25.11.* where he ſaith alſo, that the land ſhalbe deſolate 70. yeares. At that time and before the land became deſolate, and therefore *Philo* diſtinguiſheth the Deſolatiõ from the Tranſmigration: affirming that the Captiuitie ended 70. yeares after the Deſolation and 81. after the Tranſmigration. Alſo *Ezechiel. Cap.40.1.* maketh the SMITING of the Citie the ἀρχὴ and beginning of his generall æra and computation. As in the ſame place he maketh the ſecond Captiuitie the ἀρχὴ of a ſpeciall computation, becauſe then himſelf and his owne king were caried away, and therefore he calleth it *our Captiuitie*. And *Daniell* in like ſort, *Cap.9.2.* maketh *Ieremies* 70. yeares to be the terme and time of the deſtruction or deſolation of *Ieruſalem*. And right ſo the holy Ghoſt, 2 *Chr.36.17.* beginneth the ſame with the taking & ſacking of the Citie, and maſſacring of the Iewes at the ſame. The end of theſe 70. yeares, is the beginning of the Perſian Monarchie, at the taking of *Babilon* by *Cyrus*; as the holy Ghoſt ſheweth euidently. *And they were ſeruants to the King of* Babel *and his ſons, till the kingdom of the* Perſians *had rule, to fulfil the word of the Lord by the mouth of* Ieremie, *&c. 2.Chro.36.20.21.22.23.* And *Ieremie* himſelfe doth end them at or immediatly before the viſiting of *Babel*. Cap.25.11.12. *And this land ſhall be deſolate, and theſe nations ſhall ſerue the King of* Babel 70. *yeares, and as ſoone as the 70. yeares are ended I will viſit the King of* Babel. What time of the yeare *Babi-*

*lon* was taken, is not any where expressed. Onely *Herodotus* saith, thy *Cyrus* began the siege in the Spring; and preuailing nothing a good space, he deuised to turne the current of *Euphrates* aside; that they might suddenly enter the Citie thorow it: and so set his soldiars to worke about it, which required some time, since the cutting of *Gyndes* cost thē a sommers worke. And therefore the next Spring must be well spent before it coulde be finished. But *Ieremie* is plaine; that the 70. yeares must be ended before the king of *Babell* be visited. And they ended in the ninth day and fourth month of 3486. and immediatly after it seemeth that *Babilon* was taken, and the king slaine, as *Daniel* and *Xenophon* report. *Hierome* in his exposition vpon *Daniell* reporteth, that the Iewes had a tale among them that *Baltassar*, seeing the 70. yeares expired, thought the promise false, and all cock sure; and therfore vpon a iollitie, and vaunting ouer the Iewes, made his great banquet, and sent for all the vessels of the temple: as *Daniel* sheweth. But the same night he was slaine and the promise fulfilled. Heerewith agreeth the supputation of *Metasthenes*, attributing to *Nabuchodonosor* 45. yeares: *Euil Merodach* 30. *Reg. Assar.* 3. *Labassar.* 6. *Balt Assar.* 5. which make 89. thence take *Nabuchodonosors* 19. which were before the Captiuity, and there remain 70. For *Metasthenes* followeth the computation of the *Chaldæans*, as doth *Daniel* and *Ptolomie*, who beginne *Nabuchodonosors* raigne in *Iehoiakims* third yeare, that is, a yeare before *Ieremie* beginneth it: so that his 19. yeare by them, is but his 18. yeare by *Ieremie*. *Iosephus* also agreeth with this account. For *Ant. Iud. li.* 10. *ca.* 12. he saith that *Nabuchonosor*

*nosor* raigned 43. that is, so many yeares complete beside the odde monthes, which were almost another yeare. And therefore those odde monthes he ioyneth to the odde monthes of *Rezassar* (whom he calleth *Neregal Assar*) and so maketh him foure yeares, which with the other kinges make iust 70. *Ioseph cont. Appion.* And *Iulius Aphricanus*, who maketh the second yeare of *Syrus* to be the 72. yeare of the desolation of the Temple. *Beda de nat. rerum. 66.*

The ninth article cannot be confirmed out of the holy Scripture. For although some of the heathen Monarkes of that space be there mentioned, yet not all: neither haue they, that are, any terme of their raygnes, or distinction of yeares set downe. Againe *Metasthenes* though he haue a computation of years, yet he hath great obscuritie, and great diuersitie from the *Grecians*. Insomuch that some coniecture that the kinges named by *Metasthenes* and *Philo* vnto *Longiman*, are not the same persons, nor of the same line and house, as those be which the *Græcians* speake of. The principall oddes and differences I will briefly set downe, before I come to the proofe of this article. The holy scripture thus farre mentioneth the kinges both of *Assyria* and *Babilon.*

1 *Pul* king of *Assyria*, whom the *Historicians* call *Phul Belochus*, made *Menahem* king of *Israel* tributary *2. Reg. 15.* about the yeare of the world, 3240.

2 *Tiglath Pileser*, king of *Assyria*, in the time of *Pekahiah* caried the tribe of *Nepthalim* captiue into *Assyria* about the yeare 3250. and after he diliuered *Achaz* from the kinges of *Syria* and *Israel*. *Cap. 16. 7. 9. 10.* about the yeare, 3270.

3 *Salmaneser* king of *Assyria* subduing *Hoseas* king of *Israell* made him his vassall and tributarie in *Achaz* 12. yeare, *A. M. 3274. 2. Reg. 17.1.3.* But anone after *Hoseas* rebelled, and *Salmaneser* taking him, committed him to prison, and caried his people the tenne Tribes away captiue. *vers. 4.5.6.*

4 *Sennacherib* king of *Assyria* inuaded *Iudæa*, tooke many townes, besieged *Lachis*, made *Ezechias* to become tributarie againe, ( who had rebelled against *Salmaneser* before:) and not content heerewith, after he had receiued the Tribute, sent his armie against *Ierusalem*; where hauing a wonderfull ouerthrow, he fled home to *Niniue*, and there was slaine by two of his owne sonnes. *Cap.* 18.13. & 19. 35. 36. 37. This was in *Ezechias* 14. yeare, *A. M.* 3290.

5 *Assaraddon* king of *Assyria*, sonne of *Sennacher.b* succeeded his Father; his two brethren, the parricides being fled for feare into the land of *Ararat. Cap.* 18.37. He was also called of the Iewes *Osnapar. Ezr.* 4.10. and this king caried people and planted Colonies in the Cities of *Samaria*, in stead of the *Israelites. 2. Reg. 17: 14. Erz. 4. 2.* Heere ceased that race and progenie.

The kinges of *Babilon* are thus farre recorded.

1 *Berodach Baladan* ( or as *Esay* calleth him, *Merodac Baladan*) the sonne of *Baladan* king of *Babilon*, sent letters with a present to *Ezechias*, 2. *Reg*, 20.12. That was about *Ezechias* 14. yeare, *Sennacherib* being then king of *Assyria*, and hauing the seat of his chiefe resiance at *Niniue*. But when *Merodac* began his raigne the scripture doth not shew but he is the first, that is called king of *Babilon*.

2 Mention

2 Mention is made of another, whose Captaines tooke *Menasses* king of *Iuda* captiue, and caried him to *Babilon*. *2.Chro.33.11*. his name is no where recorded; but onely his title, *King of Assyria*: whereby it is to be gathered that after *Assaraddon*, the kinges of *Babilon* had *Niniue* and the whole kingdome of the *Assyrians*. For it is manifest that this king was of the race of *Merodac*, because they brought *Menasses* captiue to *Babilon*, which the olde kinges of *Assyria* had lost before *Sennacheribs* time.

3 Mention is likewise made of a king of *Assyria* against whom *Pharao Neco* king of *Ægypt* warred, in the ende of *Iosias* raigne: wherein *Iosias* was slaine. *2.Reg.23.29*. His name is not recorded: but he might well be *Nabuchodonosors* father, whom *Berosus* in *Iosephus* calleth *Nabulassar*, but *Iosephus* himselfe calleth him *Nabuchodonosor* too. In the ende of his raigne *Niniue* was destroyed and vtterly razed by him and *Assuerus*. *Tob.14.17*. whereupon afterward the kings keeping their Court and resiance at *Babilon*, were called againe the kinges of *Babilon*. See my *Bibliotheca historica in Monarchiarum Perioche*.

4 *Nabuchodonosor* king of *Babilon*, began his raigne in *Iehoiakims* fourth yeare, *Ier.25.1*. tooke from the king of *Aegypt* all that he had betweene *Euphrates* and *Nilus*, *2.Reg.24.9*. whereby it is cleare, that the king of *Assyria*, against whome *Neco* warred, and this king of *Babilon*, weere both of one state and kingdom, though their titles differ. In his seauenth yeare he took *Iehoiakim*: in his eight *Iehoiacin*: in his 18 *Zedechias*: in his 19. he burnt the Temple and Citie. He raigned 44. yeares. *2.Reg.24.* & *25. Ier.52.*

5 *Euil Merodac* king of *Babilon* began his raigne in the 37. yeare of *Iehoiacins* captiuitie. *Iehoiacin* was caried away in the very beginning of *Nabuchodonosors* eight yeare. To his seauen, adde the other 37, & there will be 44. and they were not fully complete neither. So that whereas *Iosephus de Ant. li.* 10. *cap.* 12. saith, that *Nabuchodonosor* raigned 43. yeares, he meaneth fullie complete, beside the odde months which were almost another yeare. But *Metasthenes* giuing 35. yeares to *Nabuchodonosor*, beginneth his raign at *Iehoiakims* third yeare, when he was made Generall of his fathers warres, his father being sicke. See *Pag.*

6 *Baltassar* king of *Assyria*, and the verie last of that line, of whome *Baltassar aliâs Daniel* speaketh, mentioning his first yeare. *Cap.* 7. 1. and his third, *Cap.* 8. 1. and the last yeare and very last night, wherein at his solemne feast and great banquet he was slaine, *Cap.* 5. 30. but in what yeare of his raign that was done, *Daniel* doth not specifie. And this is all that ther is spoken of that Monarchy. *Baltassar* being destroyed, the Monarchie came & was translated to two states ioyntly together, the *Medes* and the *Persians*: as the Scripture sheweth. First *Daniel* propheſied to *Baltassar* that verie night that his kingdom was deuided, and giuen to the *Medes* & *Persians*. *Cap.* 5. 28. againe he saith that *Darius Medus*, or *Darius* of the seede of the *Medes*, being 62 yeare olde, succeeded *Baltassar*, *Cap.* 5. 31. and that *in the kingdome of the* Chaldeans, *Cap.* 9. 1. who in the beginning of his raigne highly promoted *Daniel*. *Cap.* 6. 4. Likewise that *Cyrus* the *Persian* then raigned with him, appeareth, *Cap.* 1. 21. where *Daniel* saith, that he remayned in the seruice of the kinges of *Ba-*

*bell*

*bell*, to the first yeare of *Cyrus* (or of *Cyrus* the *Persian* *Cap.6.29.* or *Cyrus* king of *Persians*, *Cap. 10.1.*) which were not true, if *Cyrus* raigne began not with the raigne of *Darius*: becauſe *Daniels* eſtate was altered by *Darius*. Therefore he coupleth them together. *Cap.6.29. And Daniell proſpered in the raigne of* Darius, *and the raigne of* Cyrus *the* Perſian. And he ſheweth that their lawes were made by both ſtates, and had their force and authoritie from both ſtates, euen in the beginning of *Darius Medus: Cap.6.9.12. 15.according to the law of the* Medes *and* Perſians. And both of them had equall ſoueraintie, and adminiſtred the affayres of the *Monarchie* ioyntly: as the *Romanes* had often times two *Auguſti*; in which ſtate *Annius Verus* and *Marcus Antoninus* were the firſt, as *Spartian* noteth in his *Adrian*: *Hi ſunt, qui poſtea duo pariter Auguſti, primi rempublicam gubernauerunt.* For *Darius* is ſaid by *Daniel* to haue 120. prouinces. *Cap.6.2.* and *Cyrus* ſaith of himſelfe, that God had giuen him all the kingdomes of the earth, *2.Chro.36. Eſd.1.1.* Of *Darius Daniel* mentioneth no more than his firſt yeere, *Cap.9.1. & 11.1.* who dying in the ſecond yeare of his raigne, the *Monarchie* came wholly and ſoly to *Cyrus* the *Perſian*. And therefore *Daniel* altereth his ſtile, & calleth the third yeare *the third yeare of* Cyrus *king* of Perſians, Ca.10.1 with out any mention of *Darius*.

With this hiſtorie of the holy ſcripture *Xenophon* agreeth notably. For firſt he maketh two diſtinct kingdomes, one of the *Perſians*, wherof *Cambiſes* was king; another of the *Medes*, whereof *Aſtyages* was king. Which two nations were cõbined togetherin league:

which they confirmed by making of mariages one with another: as *Cambises* maried *Astyages* daughter, by whom he had *Cyrus*: which was the chiefest grieuance, and cause of the complaint, that the king of *Assyria* alledged by his Ambassadors to *Cræsus*, and other confederates: λέγων, ὡς μέγα τε εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ, καὶ συνεστέτα εἰς τὸ αὐτὸ, καὶ ἐπιγαμίας ἀλλήλοις πεποιημένοι εἶεν, καὶ συνεστήκοιεν εἰς ἓν, καὶ κινδυνεύοιεν, εἰ μή τις αὐτοὺς φθάσας ἀσθενώσει, ἐπὶ ἓν ἑκαστὸν τῶν ἐθνῶν ἰόντας καταστρέψασθαι. *Saying that the* Medes *&* Persians *were great & mightie nations; combined together; made mariages one with another; and were so linked in one, that vnlesse they were preuented and weakened, it were danger, they woulde set vpon other nations seuerally, and supplant them.* By which inducemēts, and rewardes withall, many other nations being drawen to his side, old *Astyages* being dead, and *Cyaxares* (that is *Darius Medus*) raigning in his fathers steede; the *Assyrian* made warre against the *Medes* and *Persians*, and inuaded the land of the *Medes*, being next to him. Whereupon there was leuied an armie in *Persia* of 30 thousand olde trayned and beaten soldiers, beside 1000. ἀπήτιμοι, and worthie leaders, to passe into *Media* for *Cyaxares* ayde: wherof *Cyrus* was Generall: οἱ βουλεύοντες γεραίτεροι αἱροῦνται αὐτὸν ἈΡΧΟΝΤΑ τῆς εἰς μήδους στρατείας: *the auncient counsellers of* Persia *made him Emperour or Generall of the armie that went into* Media. And thereupon no doubt foreners, and those especially that were farre of, called him king of *Persians* and of *Persia*. When he came into *Media*, *Cyaxares* and he so ioyned together, that the chiefe state was in *Cyaxares*, who bare the charges of the armie, but the ordering of the battle, and all matters of warre were chiefly menaged by *Cyrus*: who first had a great victory against the *Assyrians*

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*rians*, wherein their king was ſlaine, (perhaps it was *Euil Merodach*: for *Gobryas* cõmendeth him for a good man.) The like ſucceſſe he had againſt *Craſus* and the reſt of the confederates, whom he chaſed, hauing drawen the *Hyrcanians* to his ſide. Afterwarde at the inſtance of *Gobryas*, a vaſſal of the king of *Aſſyria* (whoſe ſonne this new king of *Aſſyria*, ſonne of him that was ſlaine in the former battle, had ſlaine) *Cyrus* marched on toward *Babilon*: chalengeth the king to fight hand to hand. Which being refuſed, he remoued thence to reſcue the countrey of *Gadata*, another vaſſal of the *Aſſyrian*, that newly was reuolted to *Cyrus*: and after paſſed by the walles of *Babilon* againe: and returned to the confines of *Media*: whither he ſent for *Cyaxares*, to view the armies and to deliberate, ὅ,τι ἂν δόκοιεν ἐν τούτῳ πρᾶττειν: *what he thought beſt to haue done after this*. When *Cyaxares* came, he had the beſt of the ſpoyles and pillages for his ſhare; and the Pauilion of the king of *Aſſyria* gorgeouſly prouided for him: when they were in councell, *Cyaxares* was in greateſt ſtate, and *Cyrus* repayred to him, in regard of his age, and that he was his vncle. At the conſultation *Cyaxares* maketh this Exordiũ: ἄνδρες σύμμαχοι ἴσως ἐπειδὴ πάρειμι τυγχάνω, καὶ πρεσβύτερος εἰμὶ κύρου, εἰκὸς μὲ ἄρχειν λόγου. *Fellow ſoldiars, ſince my ſelfe am preſent, that am elder than* Cyrus, *it is meete, I ſpeake firſt*. In this councell it is concluded, that the warre ſhould proceede, that prouiſion be made of engins for battry: and *Cyrus* is made Generall, as he was before. The meane ſeaſon the *Aſſyrian* likewiſe prouideth for war; confederateth vnto him many other kinges, eſpecially *Craſus*, who is made Generall of all the confederate

l. 3.

5.

6.

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forces. But he was soone ouerthrowen by *Cyrus* in a maine battle, pursued to *Sardis*, and there taken with the Citie, and all his treasure. After this *Cyrus* conquered great *Phrygia*, *Cappadocia*, *Arabia*: & made the *Greekes* Tributaries: and after all that marched toward *Babylon* the third time, which in the end he tooke in a night, wherein all the *Babilonians* had a great feast καὶ ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσι: *Dranke and reuelled all night.* And the king of *Assyria* was slaine in his courte the same night by the soldiars of *Gobryas* and *Gadata*, that got in as reuelers among the rest. And so *Cyrus* to the vse of his vncle *Cyaxares* and himselfe is possessed of the Monarchie of the *Assyrians*. For to his vncles vse, that was absent, οἶκος ἐξηρημένος ἦν ἐν βαβυλῶνι καὶ ἀρχεῖα ὅπως ἔχῃ, καὶ ὅταν ἐκεῖσε ἔλθῃ, ὡς ἐς οἰκεῖα καταλύσοιτο: *There was choosen in* Babilon *a house and pallaces, that when he would come thither he might haue his owne to goe vnto.* As for himself what state he tooke vpon him, by the perswasion of *Chrysantas*, *Xenophon* sheweth in the 7. booke at large: how he tooke possession of the Court, and first of all sacrificed to *Vesta* and to *Iupiter*, καὶ ὅτῳ ἄλλῳ θεῷ οἱ μάγοι ἐκέλευον: *and to whatsoeuer God else the* Magi *thought meete.* At which time no doubt he set forth the Proclamation mentioned, 2. *Chron* 36.22. *Esd.* 1. 1. *That the Iewes should goe build the Temple of the God of heauen at* Ierusalem. Of this deuotion and religious pietie in *Cyrus* at his first comming to the Empyre, *Xenophon* speaketh also in the eight booke. πρῶτον μὲν τὰ περὶ τοὺς θεοὺς μᾶλλον ἐπεδείκνυτο ἑαυτὸν εὐπορούμενος ἐν τούτῳ τῷ χρόνῳ, ἐπειδὴ εὐδαιμονίστερος ἦν, καὶ τότε πρῶτον κατεστάθησαν οἱ μάγοι ὑμνοῦντες ἀεὶ ἅμα τῇ ἡμέρᾳ τοὺς θεούς, καὶ θυσίαν ἀνὰ ἑκάστην ἡμέραν: *First of all at this time he shewed himselfe more religious towarde the Gods, forasmuch as he was in more happie estate: and then first were appoynted priests* (magi) *both*

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*both to sing hymnes to the Gods assoone as the day dawned, and also to offer sacrifice euery day, &c.* And for his speciall deuotion to the *Iewes*, & the God of the *Iewes*, these two places of *Xenophon* seeme to make: First, that assoone as he was entred *Babilon*, he caused proclamation to be made in all the streetes *euen in the* Assyrian *tongue, that they should abide in their houses*: or, *that the which could speake the* Assyrian *tongue, should abide in their houses.* Which he did without doubt, because he tendred the safegard of the *Iewes*, being *Syrians*. Otherwise he woulde haue done it in the *Babilonian* tongue. For the *Babilonians*, *Assyrians*, and *Syrians* are with *Xenophon* three distinct nations, hauing their diuerse languages. The second, that he made a speciall sacrifice, ἱρᾶσθαι τοῖς συρίαν ἔχουσιν, *To the Goddes that dwelt in* Syria, As *Xenophon* setteth it downe in the heathenish speech: *Cyrus* intending doubtlesse the God, whose house was at *Ierusalem* in *Iudæa*, as *Ezra* setteth it downe rightly, which was a part of *Syria*. This narration of *Xenophon* suiteth well with the holie scripture, *2. Chron. 36. 22. Ezr. 1. 1. 2.* For there the Proclamation is said to be in *Cyrus* first yeare; and to be his Proclamation onely. For he alone was at *Babilon*, and deliuered the vessels of the Temple to the *Iewes*. *Cyaxares* was not at *Babilon* to doe any thing, nor came not thither of a yeare after: and it is most probable that he was neuer there in person. Surely neither the holy scripture, nor *Xenophon* doth anie where mention his being there at all. Onely *Daniel* maketh his computation by his raigne, so long as *Darius* liued: by whom himselfe, was highly promoted. But after he computeth by *Cyrus*, who was sole

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Pag. 2. lin. 17. & 19. Pag. 171.

Ezr. 1. 2.

Ptol. l. 5.

Monarke. For *Xenophon* saith, that *Cyaxares* gaue him
Pag. 179. his onely daughter to wife, ( as thy father, saith he, maried the daughter of my father ) and gaue him all *Media* for her dowrie: οὐδὲ γὰρ ἔστι μοι ἄῤῥην παῖς γνήσιος : *For I haue no male child* LEGITIMATE. The mariage being celebrated, *Cyrus* ordaineth σατράπας, lieuetenants ouer all his realme: ἐδόκει αὐτῷ σατράπας ἤδη πέμπειν ἐπὶ τὰ κατεστραμμένα ἔθνη : *It seemed good to him to sende Lieuetenantes into the nations, that he had subdued.* Right as *Daniel* speaketh in the same phrase, as though *Xenophon* had translated this out of him: *it seemed good to* Darius *to set 120. Lieuetenantes ouer all his kingdome.* Which doubtles was done by their ioynt authoritie, and was the act of them both: but *Xenophon* doth attribute it to *Cyrus* because his purpose is to write of *Cyrus*; and *Daniel* attributeth it to *Darius*, because *axioma imperij*, the state of the Monarchie was principally in him while he liued. Trie *Xenophon* by the touch of holy scripture, and you shall find a pleasant harmonie betweene them; and nothing in him to crosse or contradict it. It may be some digressions of communications, stratagemes, and other exploits are not written so much *ad historiæ fidem*, as *Tully* said, as σεμνοῦν τὰ περὶ κῦρον, as *Herodotus* saith: yet the mayne course and tenour of the storie may be sound and right.

*Herodotus* confesseth that the historie of *Cyrus* beside the way that he telleth it τριφασίας ἄλλας λόγων ὁδοὺς φῆναι, *Is told three other manner of waies*, and that he tooke his way for the likeliest. But trie it by the touch and it will not proue so. For first he maketh the *Persians* no kingdome of it selfe; nor to be in league with the *Medes*,

but

but mere slaues to the *Medes* and drudges: and *Cambyses*, who maried *Astyages* daughter, no king, but a pesant and vnderling to all: ἐναρθὶ ἐὼν τοῖσι πᾶσι, καὶ πολλῷ ἔναρθε ἄγων αὐτὸν μήσου ἀνδρὸς μήδου: *bearing himselfe farre vnder the estate of a meane person of* Media. The reason of this disparage, was because he dreamed, that his daughter *had pissed such a floode, as filled his whole Citie, and ouerflowed all* Asia. When *Cyrus* was borne, he commaunded *Harpagus* to take and destroy him. Yet he was saued aliue, and afterward by *Harpagus* procurement and ayde he deposed *Astyages* his grandfather, and became king himselfe, making the *Medes* subiect to the *Persians*: yet *Tomyris* calleth him king of *Medes*. Anone after he subdued *Cræsus*, and tooke *Babylon*, vpon a great festiuall day, the *Babilonians* being so busie at their daunces and pastimes, that they perceiued nothing, till the *Persians* were in, & tooke them at vnawares. Lastly that Cyrus went against *Tomyris* Queene of *Massagetes* and as he entred vpon her territories, sent his sonne *Cambyses* backe into *Persia*: and after in fight was slaine himselfe. This is the summe of *Herodotus*, wherein the league betweene the *Medes* and *Persians*, as two nations linked and confederate in one, is cleane dashed: and also *Darius Medus* (or *Cyaxares*) is quite wipt out: beside the taking of *Babylon* in the day time, and other diuersities.

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*Metasthenes* differeth from both these: for first hauing reckoned vp the kinges of *Medes* from *Arbaces* to *Apanda* (in the same sort as *Ctesias Guidius* doth in *Diodorus* sixt booke, who also addeth that *Apanda* was called *Astyages* of the *Grecians*:) he saith that

*Cyrus* and *Darius* subdued him: and raigned in *Persia* sixe yeares: and after (resigning the kingdome of *Persia* to *Cambyses* his sonne) they made warre against *Tamaris* sixe yeares. In the sixt yeare, being called out by the *Babilonians*, they slewe *Baltassar* reunited the Monarchie, and translated it to the *Persians*: where they raigned ioyntly two yeares: and then *Cyrus* 22 alone: whome succeeded *Priscus Artaxerxes Assuerus* 20 yeares; being *Darius* sonne: who
Patruum reuenged the Tamarical faction, which by deceite slewe his fathers brother *Cyrus*. After him followed his sonne, *Darius Longiman*. Heere you see, *Metasthenes* maketh *Cyrus* and *Darius* brethren, and both *Persians*: because after the subduing of the king of *Medes* they raigned in *Persia*: and after the killing of *Baltassar* they reduced the Monarchie to the *Persians*: as *Diodorus* maketh *Cyrus* (for of *Darius* he maketh no mention) king of *Persians*, when he tooke *Apanda*. Secondly he preferreth *Cyrus*, as the elder and better, in that his sonne *Cambyses* was made king of *Persia*, before they had *Babylon*. 3 He maketh them to haue sixe yeares warre with *Tamaris*, before they slew *Baltassar*: though *Cyrus* were not slaine there. 4 That the kingdome of *Persia* was resigned to *Cambyses* six yeares before the taking of *Babylon*: of whose issue and succession he speaketh nothing, but affirmeth that *Priscus* the sonne of *Darius* succeeded *Cyrus* in *Babylon*. 5 that the *Babilonians* rebelled against their king, and sent for *Cyrus* and *Darius* to ayde them. 6 Betweene *Cyrus* and *Longiman* he maketh but one king, *Priscus*: whereas the *Greekes* reckon three, and that agreeably to *Daniel*, to whome *Chap. 10. 1. 2.*

the

the Angell ſheweth that betweene *Darius Medus*, and the rich king, that ſhould rayſe all againſt the *Græcians*, (that is *Xerxes*) there ſhould be three kinges of *Perſia* and he ſhould be the fourth. Thoſe were *Cyrus*, *Cambyſes*, *Darius Hiſtaſpis*, and *Xerxes*, of which three laſt *Herodotus* writeth of certaintie, without intimation of any other reportes.

*Philo* in *Breuiar. li.2.* agreeth with *Metaſthenes*: but that he giueth an Epithet to *Darius*, that died in *Cyrus* ſecond yeare, naming him *Darius Hiſtaſpis*: and further addeth, that the principall fautor of the Tamaricall faction, was *Artaxat*: who compelled the *Aſſyrians*, *Medes*, and *Perſians* to reuolt from *Priſcus*, in ſo much that *Priſcus* kept himſelfe at *Babylon*: but in the end he ſubdued *Artaxat*.

Thus you ſee the great oddes among writers in this article: all which *Clemens Schubertus* laboureth and toyleth to reconcile together. But I doubt, he hath loſt both oyle and toyle. Yet that which he hath done perhaps may giue light to ſome other grounded *Hiſtorician*, to effect ſome further matter. The meane ſeaſon for the order of the kinges or Emperours in the *Perſian* Morarchie, we are to followe *Xenophon* for *Darius* and *Cyrus*, and *Herodotus* for the reſt; as moſt agreeable to holy Scripture. And for the Confirmation of theſe two laſt articles, and the iuſt Chronologie thereof, I will take a courſe more certaine, euen the courſe of the Sunne with the Moone, (*Solem quisdi cere falſum, Audeat?*) obſerued by *Ptolomie* and other of the moſt autentique humane writers. And to tye their Chronologie to the Computation of the Scripture, which ceaſeth

Virg. Georg. 1.

with the ende of the Captiuitie, *Ieremie* the Prophet helpeth vs to a ſtring or ſinewe, *Cap.25.1.* where he coupleth the fourth yeare of *Iehoiakim* (that is the 3398. yeare of the world) with the firſt yeare of *Nabuchodonoſor* king of *Babylon.*

This verſe of *Ieremie* is the very kay of Chronologie: wherefore I will firſt ſhew how the Diuine and Humane Chronologie is locked together: and after vnlocke and open it with this kay. And firſt as we reckon the yeares of the kinges of *Iuda* after *Ezechias* for full and complete, ſo we begin their raigns alike as we did his: that is at the beginning of the vſuall yeare: as ſhall appeare in the Table. Wherefore *Iehoiakims* fourth began euen with the beginning of 3398. Againe *Nabuchodonoſors* firſt yeare did not beginne euen with the firſt day of *Iehoiakims* fourth yeare, but at the firſt day of the month *Phamenòth* being the ſeuenth month of the *Chaldæans*, which *Phamenòth* in that age began about or rather anone after the middle of *Thamus* which was the fourth month of the *Hebrewes*, ſo that about three monthes and an halfe of *Nabuchodonoſors* firſt concurred with *Iehoiakims* fift, as appeareth, *Ier.52.29.* where one captiuitie or carying away of the *Iewes* is attributed to *Nabuchodonoſors* ſeauenth yeare: which could not be before *Iehoïjakims* 11 yeare: when *Iehoiakim* and the Nobles were caried away. And ſo by this means *Iehoiakim* raigned not aboue two monthes of his 11. yeare: not full ſo much (I meane) as was in *Nabuchodonoſors* ſeuenth: and then *Iehoakim* raigned three monthes, who was taken in *Nabuchodonoſors* eight yeare: the beginning of which three monthes was in

*Nabucho-*

*Nabuchodonosors* seuenth, & the end in his eight: so that *Zedechias* began in the beginning of the sixt month of the yeare of the world 3405. that is about the middle of the second month of *Nabuchodonosors* eight yeare, and consequently the fourth month of the yeare 3416. (the ninth day whereof the Citie was taken) was the verie latter ende of *Nabuchodonosors* 18. yeare. VVherefore *Ieremie*, *vers. 29.* referreth that Captiuitie to *Nabuchodonosors* 18 yeare: with which 18 yeare he coupleth *Zedechias* 10. too, *Cap. 23. 1.* For they concurred a month and an halfe together. Againe, *Cap. 25. vers. 12.* he placeth the burning & Desolation of the Temple and Citie in the fift month, the seuenth day of the month, that is *Nabuchodonosors* 19 yeare. For his 19 yeare began about the midde of the fourth month, about a fortnight after the taking of the Citie. And that fift month was the ending and expiring of *Zedechias* 11 yeare; as *Ieremie* affirmeth plainly, *cap. 1. 3. vnto the ending of the eleuẽth yeare of* Zedekiah, *euen to the carying away of* Ierusalem *captiue in the fift month.*

And thus it is euident and manifest, how the years of *Nabuchodonosor* king of *Babylon*, and king of the *Chaldæans*, as he is called, *2. Chron. 36. 6.* are locked and linked to the yeares of the kinges of *Iuda*: according to the Computation of the raigne of *Nabuchodonosor*, which is vsed in the bookes of Kinges, and Chronicles, and in *Ieremie* the Prophet.

Now for the vse hereof, and opening of the Chronologie by this kay: you must knowe, that *Ptolomie* taketh the ἀρχὴ or marke of his æra or Computation from the beginning of a king of *Babylon*, & of the

*Chaldæans* whom he nameth *Nabonassar*. From whence he maketh the second of *Mardocempad* to be the 28. yeare: and the fifth of *Nabopolassar* to be the 127. &c. Who and when *Nabonassar*, *Mardocempad*, & *Nabopolassar* were, will appeare, if we take some king that is certainely knowne and agreed vpon, and thence proceeding backward finde out the other. The next king that is knowne and agreed vpon, is *Cambyses* the sonne of *Cyrus*, whose seauenth yeare is *Cambyses* 225. then consequently *Cambyses* seauenth is the 99. yeare from *Nabopolassars* 5. To *Cambyses* 7 adde *Cyrus* 7. and the 70. yeares of captiuitie (the first whereof was *Nabuchodonosors* 19.) then 14 backward to *Nabuchodonosors* fift, and all make 98. which is one too short. Wherefore the Computation of *Nabuchodonosors* raigne in *Ieremie* and the bookes of Kinges beginneth later by a yeare than the æra and account of *Ptolomies Nabopolassar*. Nowe if it can be shewed, that *Nabuchodonosors* raigne began a yeare before that computation of *Ieremie*, we may vndoubtedly affirme, that *Ptolomies Nabopolassar* is *Ieremies Nabuchodonosor*. And this will easily and euidently appeare, by two sufficient witnesses, *Berosus* the priest of the *Chaldæans*; and *Daniel* the Prophet brought vp in *Chaldæa* to the learning of the *Chaldæans*. First *Berosus. lib. 3. rerum Chaldaicharum* hath these wordes recorded by *Iosephus de antiqu. Iud. lib.* 10. *Cap.* 11. Nabuchodonosor *the father, hearing that his Lieuetenant, whom he had set ouer* Ægypt, Syria, *and* Phœnicia, *had reuolted from him: and being vnable for sickenesse to goe against him in his own person, made his sonne* Nabuchodonosor *Emperour or Generall of his armie, and sent him against the Rebell, who ioyning*

Ptol. l. 4. ca. 6. & 8.

l. 5. c. 14.

Ptol. l. 5. ca. 14.

ioyning battle with him, conquered him, and recouered his countrie againe. The meane season Nabuchodonosor the father died of his sickenesse in Babilon, hauing raigned 21 yeares. Nabuchodonosor hearing of his fathers death, straight waies left some of his friendes to bring the captiue Iewes, Syrians and Phœnicians together with the army and cariage to Babilonia; and himselfe accompanied with a fewe, sped him in all hast to Babilon thorow the wildernesse. Where taking vpon him the gouernment of the kingdome, which the Chaldæans kept for him till he came, he was made Lord of all his fathers Empyre. And first of all he disposed the captiues in conuenient places in Babilonia: and with the spoyles which he had got, furnished and beautifyed the Temple of Belus. Among this company of captiues, *Daniel* was one: and therefore none can tell the time better then he: heare, what he saith. *In the third yeare of* Iehoiakim *King of* Iuda *came* Nabuchodonosor *King of* Babilon *vnto* Ierusalem *and besieged it. And the Lord gaue* Iehoiakim *King of* Iuda *into his hand, with part of the vesses of the house of God, which he caried into the land of* Shinar *to the house of his God. And the king spake to* Ashphenaz *the maister of his Eunuches, to bring certaine of the children of* Israel, *of the Kinges seede, whom they might teach the learning & tongue of the* Chaldæans: *among these were* Daniel, *&c.* Dan.1.ver 1.2.3.4.5.6.

Ioyne to these, the bookes of Kinges and Chronicles and see the concent. Two or three yeares before this, *Pharao Neco* King of *Aegypt*, went vp against the king of *Assyria* to the riuer *Euphrates*, and besieged *Carshemish* whom *Iosias* as feodarie or confederate to the king of *Assyria*, seeking to resist, was slaine: and the people of the land made *Iehoahaz* his sonne king of 2.Reg.25.2 2. Chr.35.

*Iuda*, whom *Neco* taking imprisoned a while at *Riblah*, and after caried him into *Aegypt*: making *Eliakim* his brother (whose name he turned into *Iehoiakim*) king in his steede. Yet the *Iewes* woulde not vouchsafe him the name of King, while his brother *Iehoahaz* liued, but onely the title of *high Priest*, as he is called in the booke of *Iudith*. For they still hoped for and earnestly expected the returne of *Iehoahaz* out of *Aegypt*, as *Ieremie* sheweth plainely, *Cap. 22. 11. 12.* and about this time (as it is most probable) *Nabuchodonosors* Lieuetenant, seing *Neco* preuaile so mightily, reuolted from his maister to him, and betrayed all those countries into his handes, which *Berosus* speaketh of. Wherefore *Nabuchodonosor* sent his Captaine *Holophernes* against those Rebelles with a great power; but what bad successe he had, the booke of *Iudith* sheweth. This voiage of *Holophernes* happened, while *Iehoahaz* king of *Iuda*, was captiue in *Aegypt*; and his brother *Iehoiakim* raigned at home, though the people did not vouchsafe the name of King, his brother being aliue. *Holophernes* being ouerthrowne, *Nabuchodonosor* in the third yeare of *Iehoiakim* (his brother being then dead in *Aegypt*) beeing sicke himself, made his sonne Viceroy, & sent him to reduce those countries into subiection againe, and to reuenge the ouerthrow of *Holophernes*: who in the same third yeare of *Iehoiakim*, besieged *Ierusalem*, and in the beginning of the next yeare, made *Iehoiakim* to yeeld, and become his vassal and Tributarie. And so pursuing the victorie passed thorow *Syria* and recouered *Carchemish*, giuing the armie of the king of *Aegypt* a great ouerthrowe there. Then hearing of the death

Berof.

Dan.1.

2.Reg.24. 3.

Ier.46.2.

death of his father, he sped him into *Babilon*, and became sole Monarch, as *Berosus* saith. Afterward *Iehoiakim* rebelling against him, he made his second voyage into those countries, wherein he tooke *Ierusalem* in his 7 yeare, and recouered from the king of *Aegypt*, whatsoeuer he held from *Euphrates* to *Nilus*. Thus the storie recorded by diuerse, in sundry parcels hangeth together. Heere is all the oddes, that *Daniel* beginneth *Nabuchodonosors* raigne, in *Iehoiakims* third yeare, when he was made Generall in his fathers sickenesse, as *Berosus* saith, with the title of *King of Babilon*: and *Ieremie* with the bookes of Kinges and Chronicles, beginne it in *Iehoiakims* fourth yeare, when his father being dead, he beganne his sole Monarchie ouer the whole Empyre, *Iudæa* and all: which he had then newly subdued againe. But doubtlesse *Daniel*, being brought vp in *Babilon*, in the learning and language of the *Chaldæans*, vsed the right computatiō of the *Chaldæans*: which *Metasthenes* followeth also, attributing to *Nabuchodonosors* raigne 35 years, and *Ptolomie* likewise, following the obseruations, and calculations of the *Chaldæans* vseth the same. And *Nabuchodonosors* 5 by all their accountes is but his 4. by *Ieremies* computation: which is iust 99. yeares from *Cambyses* 7. as *Ptolomie* saith. And therefore we conclude that *Ptolomies Nabopolassar* is that *Nabuchodonosor*, which destroyed *Ierusalem*. So likewise by *Ptolomie* this 5 of *Nabopolassar* is the 100. yeare from the second of *Mardocempad*: draw these 100 yeares backe, and the holy Scripture will lead you to the 25 yeare of *Ezechias*, and 3302 of the worlde: So that *Mardocempads* first was *Ezechias* 24. yeare, & the 3301. yeare of the worlde. This *Mardocempad*

2. Chro. 36 6. 2. Reg. 24. 9

Beda de rat. temp. & nat. rerū cap. 66.

certainely was the next king, that succeeded *Merodach Baladan* in *Babilon*: whose name is not recorded in the holy Scripture: but he seemeth by all probabilities to be that king, which caried *Ezechias* sonne *Manasses* captiue to *Babilon*. *2.Chron.33.11*. In like sorte this second of *Mardocempad*, was *Nabonassars* 28 yeare, as *Ptolomie* saith, drawe thes 28 yeares backe with the odde daies, you shall finde that *Nabonassar* began in the ende of the yeare of the worlde, 3275. that is in *Achaz* 13 yeare: and the beginning of the first yeare of *Hoseas* Tributarie raigne vnder *Salmaneser*. Now if we can finde who was then king of *Babilon*, we may vndoubtedly say, that he was *Nabonassar*. It is generally taken by the learned Chronologers, *Funccius*, *Mercator*, *Erasmus*, *Rainoldus*, *Euclcerus* & other, that this *Nabonassar* was *Salmanesser* which caried awaye the tenne Tribes in *Ezechias* sixt yeare. But vnder correction, I take him to be *Merodac Baladan* as *Esay* calleth him (who in the booke of Kinges is termed *Berocdch Baladan*) the first king of the *Chaldæans* or *Babilonians*, and the very founder of that kingdom and house. I will shew my reasons briefly, and leaue the iudgement to the learned. 1 This *Nabonassar* raigned as appeared before out of *Ptolomie* to the 23 yeare of *Ezechias*, whereas *Salmaneser* died before the 14 yeare of *Ezechias*. For then *Senacharib* was king of *Assyria*. 2 Albeit the same yeare of the worlde 3275, being the 12. and 13. of *Achaz Salmaneser* was king of the *Assyrians*, and the same yeare made a great voyage into *Palestina* against *Hoseas* king of *Israel*: and subduing him, made him his vassal, Feodarie, and Tributarie, *2.Reg.17.3*. yet it is most certaine that before the 14. yeare of *Ezechias*, the kinges

Esay.39.1. 2.Reg.20. 12.

of

of *Assyria* had lost *Babilon* and *Chaldæa*, there beeing then a new king, *Merodac Baladan*; and it become another distinct kingdome, from the kingdome of the *Assyrians*, whose seat was at *Ninive*, as the holy Scripture euidently sheweth, *2. Reg. 17. 12. Ierem. 50. 17. 2. Reg. 19. 36.* This *Merodac* is the first that in scripture hath the Title of *King of Babilon:* and *Ieremie* maketh him the very author, father, and founder of that kingdome, race, and familie, *Ier. 50. 2.* As it is apparant, that he raigned in *Babilon* when *Ezechias* was sicke, so there can be no reason shewed to the contrarie, but he began his raigne there 14 yeares before: nay it is most probable and likely, that *Salmanassar* being that yeare 3275. a farre of, and occupied in his warres in *Syria* and *Israel*; *Merodac Baladan* tooke that opportunitie to reuolt from him and erect that new kingdome. By occasion whereof *Ezechias* king of *Iuda* anone after rebelled against *Salmaneser* too, *2. Reg. 18. 7.* entering into league with the newe king of *Babilon*. For it appeareth that they were combined and confederate against the king of *Assyria:* because *Merodac* sendeth so friendly to *Ezechias* to congratulate his recouerie: and because *Ezechias* sheweth his Embassadors so readily all his treasure and power, to this ende, that the other of the league might see, what forces he was able to make against the common enemie, the king of *Assyria*. And about the same time *Hoseas* king of *Israel*, induced by these examples, reuolted from *Salmaneser*, and entred into league with *So* king of *Aegypt*. *2. Reg. 17. 4.* But shortly after *Salmaneser* subdued him again: which *Senacherib* his sonne attempting to doe to *Ezechias*,

had that miraculous ouerthrow, *2.Reg. 19. 35.* which *Merodac* hering, together with *Ezechias* recouery, sent that solemne congratulatiõ, *Cap.20.12.* 3 I see no reason why *Ptolomie* or the *Chaldæans*, should take *æram Chaldæorum* the Computatiõ of the *Chaldees* from *Salmaneser* king of *Assyria* more thã from any other king before him, as *Pul*, or *Tiglath Pileser*. But euery man may see reason enough, why he should take it from *Merodac*, because he was the founder of that kingdom of the *Chaldæans*, their first king of *Babilon*, & first raiser of that house & familie; as *Ieremie* maketh him: and *Daniel* maketh that kingdom of *Merodac*, & his successors, the race of the *Nabuchodonosors*, the first of his foure Monarchies, *Dan.1.& 7.* Surely new *æraes*, computations, & dates, are taken from new & great euents and actions: as deliuerance from seruitude, and restoring of libertie. *1.Mac.13.42.* And such a one as that, was this action of *Merodac* deliuering the *Chaldæans* from the bondage of the *Assyrians*. As for the difference of the name, it is most vsuall, that forrenners and they which are farre of, hauing a diuerse language, call the same king by another name, than he is called at home. As whome the *Chaldæans* themselues cal *Nabopolassar*, the *Iewes* called *Nebucadnetzar*; & whom *Daniel* calleth *Baltassar*, which doubtles was his right *Chaldæan* name, *Herodotus* calleth *Labynetus*; *Iosephus*, *Nabsandel*; *Alphæus*, *Naboniddochus*. *Eus. præp. Eu.l.9.* & our *Merodac* himselfe, is called *Berodach.2.Reg 20.12.& Esar-chaddon* is called also *Osnapar.Ezr.4.* But to leaue this to the iudgement of the learned, it is agreed & certaine that *Nabonassar* was that king, which raigned then in *Babilon*. Wherfore, to come to the ninth

ninth Article, it may be proued eyther by proceeding in *Ptolomies* Computation: or by the account of the *Olympiades*. For *Censorinus* coupleth the 986. yeare of *Nabonassar* with the 2. yeare of *Olymp.* 254. that is (as he expoundeth himself) the 1014. yeare from the first *Olympiad*: and indeede the yeare of *Nabonassar* began then much about the beginning of the *Olympical* yere. Substract 986. out of 1014. and there remayne 28. by how many yeares the first *Olymp.* began before *Nabonassar*; beside the daies which *Nabonassars æra* hath lost in that space by wanting the leape yeare. And therefore the *Olympiades* began in the yeare of the world 3247: being *Vzziahs* 52. yeare. By this account the first yeare of *Cyrus* Monarchie, being the 23. yeare of his Regiment or raygne, is the third yeare of the 60. *Olympiad*: which agreeth with *Euschius, l. 10. Præp. Euang. cap. 13.* where out of *Thallus, Castor, Diodorus, Polybius* and *Phlegon* he placeth the first yeare of *Cyrus* Regiment or raigne in the first yeare of the 55. *Olympiad*. The distance of 78. yeares from *Cyrus* first to the beginning of *Artaxerxes Longimans* seuenth, is proued thus: *Diodorus Siculus Pag.* 260. placeth *Xerxes* death in the 4. yeare of the 78. *Olympad*, and *Artaxerxes* beginning about 4 or 5 monethes before the ende of the same yeare; which by resolution are 312. yeares. Adde thereto 5 more, to make vp *Artaxerxes* sixt, and there will be 317. in the ende whereof *Artaxerxes 6* began; and ended within three or foure moneths of the ende of 318. abstract thence 238. accrewing of 59 full *Olympiades*, and two yeares of the 60. *Olympiad*, which were before *Cyrus* first, and there remayne 78. and about three quarters:

Censor. l. de die natali.

which three quarters were passed of the yeare 3. *Olymp.*60. before the beginning of *Cyrus* first. The same may be proued by *Iulius Aphricanus*, who ( as *Eusebius* sheweth *Demonst. Euang. l. 8. ca.2.* and *Hierome* in *Dan. 9.*) placeth *Artaxerxes* 20. in the yeare 4. *Olymp.*83 .and also by the raygnes of the Kinges of *Persia*: for *Cyrus* 7. *Cambyses* 8. with the *Magi*: *Darius Histaspes* 36. *Xerxes* 21. and *Longimans* 6. make iust 78.

l.8.pa.183. To *Cyrus* I attribute 7 yeares after the taking of *Babilon* ; as *Xenophon* doth. For he saith, that *Cyrus* liued seuen monthes of winter in *Babilon*, three monthes of spring at *Susis* in *Persia*, and two moneths of the heate of Summer at *Ectabana* in *Media*. And it is clear if we consider the time, wherein by all probabilitie the Citie was taken, and the terme requisite to establish the kingdome, and to set all thinges in order at *Babilon*, whereof *Xenophon* speaketh, μίνας δὲ ἄυλῳ ἐδόκει καλῶς

Pag. 184. ἔχειν τὰ ἐν βαβυλῶνι, ὡς ἀποδημεῖν: that he stayed about a yeare at *Babilon* before he went towards *Persia*. Nowe *Xenophon* further saith, that he came seuen times in that order to *Persia*, τὸ ἕβδομον. At which seuenth comming, his father and mother being dead, and himselfe verie aged, giuing solemne and condigne thankes to the Gods, for giuing him both good directions in all his great actions, and also grace to imbrace and follow their directions, he ended his life. The first iourney of *Cyrus* into *Persia* was in the ende of his first yeare: and the seuenth iourney was in the end of his seuenth yeare. Wherefore we cannot giue lesse than seuen yeares to *Cyrus* βασιλεία, Kingdome or Monarchie: and 30. yeares to his Ἀρχὴ or Regiment, as *Cicero*, *Eusebius*, and *Iustin* doe. Which 30. yeares are to be reckoned from

from that ἐποχὴ and instant of time, wherein οἱ βουλεύοντες γεραίτεροι αἱροῦνται αὐτὸν ΑΡΧΟΝΤΑ τῆς εἰς μήδους στρατείας: *the ancient counsellers of* Persia *chose him Emperour or Generall of the Armie, that went into* Media.

The tenth article is set downe. *Dan. 9. 24. Seuentie weekes are determined vpon thy people, and vpon thy holy Citie*: These שבעים *seuenthes or seuen nightes*, sennightes (as we say) or weekes, are not to be accounted by daies, but by years as all do agree. And seuentie seuenties of yeares, are 490. yeares. The beginning of these 490. years the Angell fixeth most certainely, & sheweth plainely to *Daniel* in the next verse: *Therefore vnderstand and marke; From the proceeding forth of the word (or Edict) to bring againe the people, and to build* Ierusalem, *vnto Christ shalbe, &c.*

This Edict proceeded forth in *Artaxerxes* seuenth yeare: as it is recorded, *Esz. 7.* from the 12 verse to the 26. Artashasht *King of Kinges to* Ezra *the Priest, and perfect Scribe in the Lawe of the God of Heauen.* 13. *I haue giuen commandment, that euery one that is willing in my kingdom, of the people of* Israel, *and of the Priestes and Leuites, to goe to* Ierusalem *with thee, shall goe.* 14 *Therefore art thou sent by the King and his seuen counsellers, to make inquisition in* Iudah *and* Ierusalem, *of the lawe of thy God, which is in thy hand.* This branch is for the bringing againe of the people: after which followeth the second branch for the presentes, which the King and the Princes, and the people sent to be offered to the God of Heauen, in his house at *Ierusalem*: and then the third branch for the immunities and liberties of the Priestes, Leuites, & all other ministers of the house of God, *vers. 24.* and lastly insueth

*vers.25.* the fourth branch, for restoring the Policie and Gouernment, ordayning of Magistrates, establishing and executing of lawes: *And thou* Ezra *after the wisedome of thy God, that is in thy hand, appointe Iudges, and Iustices of* Oyer *and* Terminer, *to all the people that is beyond the riuer: of all that know the law of thy God, and them which know it not, teach. 26. And whosoeuer will not doe the Lawe of the Lord thy God, and the Lawe of the King, let him haue iudgement without delay, eyther of death, or of banishment, or of confiscation of goods, or of imprisonment.* Heere you see commission is giuen to *Esdras*: to restore a common wealth in *Iuda* and *Ierusalem*: to ordaine Magistrates and Officers of their owne: to execute lawes: to punish all manner of offenders; and to exercise all sortes of punishment: which be the principall and essentiall partes of a Citie; as *Cicero* said: *Ciuitas est, in qua est Consul, est Senatus, est iuris & æquitatis, quæ vincula sunt ciuitatis, repetita memoria.* And these were at this time and by this Edict, graunted to the *Iewes*, and neuer before: being much more of the essence of a Citie, than the repayring of walles, which *Nehemias* came about. To *Daniel* the Angel speaketh of a word or Edict, that hath two branches: the first *to bring againe the people*: the other *to build the Citie of* Ierusalem; both which *Esdras* had; but *Nehemias* wanted the one, and *Zorobabel* wanted the other. Wherefore considering the euidencie of *Daniels* prophecie & the Angels speech, and waighing withall the wonderfull concent & harmonie of the best approued humane writers with this Computation (which after will appeare) it cannot be but cleare and manifest to all men, that *Daniels* weeks begin neyther at the one, nor at the other of them:

ודיינין די
לחוזך אנין
לכל עמא

though

though many learned men haue made the beginning thereof at each of them. As: at *Nehemias* comming in *Longimans* 20 yeare the common exposition beginneth *Daniels* 70 weekes: whom very many great Clarkes followe, as *Beda*, *Petrus Galatinus*: and of late *Lucidus Samotheus*, and *Clemens Schubertus &c.* But as that is taken, it differeth not in time from our account. For they make it the 20 yeare, not of his sole raigne after his father, but from the beginning of his raign, while his father liued: the 20 yeare whereof was but the 7 of his sole raigne, which I reckon of. So they iump with vs. Yet that is not the commission, which the Angell prophecied of: 1 Because *Nehemias* did bring none from *Babilon* with him, but came onely to repayre the building. 2 He repayred not so much the Citie as the walles, *Cap.2.17.4.1.* and as the whole surucy of the worke sheweth in all the third Chapter. 3 That commission was out before, though the worke were neglected, which appeareth in that he maketh mention of Ouerseers of the worke before he acquainted any man with his commission or purpose, *Cap.7.16.* At *Cyrus* first yeare and at the going out of the word at *Daniels* prayer, *R. Aben Ezra* beginneth *Daniels* weekes: whom of late *Tremellius* and *Henricus Wolphius* follow. But that cannot be the word, which the Angell ment: because the Angell poynteth out, describeth, and from all other words distinguisheth the word that he ment, by two notable & euident markes and signes: namely that it should be the going forth of a word *to bring againe the people, and to builde* Ierusalem. Wheras the commissiō which *Zorobabel* receiued at that time, and

The Latin vulgar Translatiō omitteth לחשיב de reducendo &c. which deceiued them, and caused thē to beginne there.

was proclaymed in all *Cyrus* kingdom, had not a word of building *Ierusalem*, or of ordayning any state and common wealth there: but onely to *build the house of the Lord God of* Israel, *which is at* Ierusalem. For that was the thing that *Cyrus* respected, euen the seruing of God, and sacrificing to God in that house: and therefore permitteth them of the people of *Israel* that will buylde it, to goe to *Ierusalem* and to builde the house: and the residue, in what countrey soeuer they abide, to helpe them that goe, with their contribution towarde the building vp of that house of God in *Ierusalem*: whereof the Angel speaketh not one word. It may be, that most spitefull Iew, *Aben Ezra*, wanting not wit but grace (as one speaketh of him) sought by this sleight to bring the Gospel into discredit and disgrace among other nations and to alienate them from it: when they should see Christians, to proue that Christ was incarnate and suffered in his due time, corsse and contradict the Historie and Chronologie of all other nations and times; and the recordes of all states and Empyres. As to the like end, that is, to obscure & ouershadow the time & truth of Chrrst, his fellow *Rabbi Solomon*, beginneth *Daniels* weekes at the destruction of *Ierusalem* by *Nabuchodonosor*, & endeth them at the destruction of the same by *Vespasian*. It is a very hell to them, to see the recordes of the Monarchies beare reccord to Christ; or the annales, actes, and histories of other kingdoms and people appeare as witnesses, that Christ was giuen and exhibited in the fulnesse of time, that God so long before had set and shewed by his Prophets. And this vse we are to make of humane writers and Chro-

Ezr. 1.2.

3

4

niclers

niclers, though heathenish; euen to make them serue vnto Christ, toward the leading of vs into an vnderstanding of the trueth of times and seasons: since the holy Ghost doth not refuse the same neyther in the olde, nor new Testament: leading vs to the better and readier knowledge of the old times by the yeares and account of *Nabuchodonosor*: and of the new times of our Sauiour himselfe, by the time of *Augustus*, *Tiberius*, *Cyrenius*, *Pilat*, *&c.* Wherof we shall make small vse, if we be barred from humane writings & records. The ende of these 70 weekes is the Passion of Christ, as is euident, *vers.24.& 26.* Yet the authors of the former opinion, which begin them at *Longimans* 20. yeare, and *Tremellius* for the other, end the 70 weekes three yeares and a halfe after Christ; beginning the last weeke, wherein the Testament should be confirmed to many, at Christes baptisme, and ending halfe of it at his passion, reseruing the other halfe to his Apostles for the accomplishment of the worke: or as though the Angell had vsed *numero rotundo pro corrupto*, the full and round number for the broken, not respecting the odde three yeares and halfe, that were wanting of the full summe. Which negligence doubtlesse the Angel would not commit in a matter of such importance. Againe it is euident, that the Angell respecteth for the marke and scope of all those workes, the person and office of Christ onely; and not of his Apostles. Neyther can those actions which he speaketh of, be attributed to the Apostles, as to *restraine the falling away*; *to seale vp sinnes*; *to expiat Iniquitie*, *to bring in Euerlasting righteousnesse*, *&c.* The order of the Angels speech, I will

briefly ſet downe. Firſt *verſ.* 24. he deliuereth the prophecie in generall, ſetting downe the whole terme in one groſſe ſumme of 70 weekes: and withall reciting vp the benefits in ample ſort, which that time ſhall bring forth. Secondly, *verſ.* 25. by a ſpeciall ἐγκαίνια he handleth all againe: Firſt ſetting downe and fixing the very inſtant, where the Computation ſhall begin: Viz. *at the proceeding forth of the Edict to bring againe the people, and to build* Ieruſalem. Secondly he deuideth the whole terme into three partes: two whereof he reckoneth in the ſame verſe: Firſt ſeuen *weekes, and* after *threeſcore and two weekes, vnto Chriſt*, wherein *the people ſhalbe returned, and the ſtreetes and wall built*: and thoſe two partes *ſhalbe in ſtraites of time* and much deſtreſſe. But then come the happy and halcyon daies wherein the benefites before promiſed ſhall be performed. Which is the laſt time, and therefore, *verſ.* 26. he ſetteth downe the ende of the laſt weeke, and conſequently of the whole terme: namely the paſſion and death of Chriſt: *and after the threeſcore and two weekes* CHRIST *ſhalbe ſlayne*. Intimating withall the euents that ſhall inſue the ſame, euen the vtter deſolation of the Citie, as a puniſhment for their ingratitude in contemning Chriſt & the benefits brought and wrought by him, and for their ſlaying of him. This laſt part, or laſt weeke, which he reſerued for Chriſt, he handleth more particularly. *verſ.* 27. For firſt leaſt he ſhoulde take it, that Chriſt ſhould be ſlaine preſently after the ende of the 62 weekes: he ſheweth, that he ſhall continue firſt a whole weeke: *and he ſhall confirme the Teſtament vnto many one weeke:* meaning *the better Teſtament, Heb.* 7. 22. euen *the new*

*Teſta-*

*Teſtament, Heb.8.8.* And leaſt he ſhould be miſtaken, as though he ſhould ſpend a whole weeke in confirming that teſtament; and beſtow ſeuen yeares in his Publique Miniſterie, he vſeth a ſpeciall ἔκθεσις, and by an ἐπανόρθωσις or correction expoundeth his owne meaning: *euen in halfe of that weeke he ſhall ceaſe and aboliſh the ſacrifice and the oblation.* Which was the laſt halfe of that laſt weeke; euen from his baptiſme to his Paſſion; the whole time of his Miniſterie, that is three yeares and halfe: whereby he abrogated and aboliſhed the Leuiticall Prieſthood, *and chaunged it. Heb.7.11 hauing himſelfe an euerlaſting Prieſthood, verſ.24.* wherunto he was called and inueſted at his baptiſme, when *it was ſaid vnto him: thou art my ſon. Heb.5.5.* exerciſing & executing the ſame *in the daies of his fleſh: wherin he offered vp prayers & ſupplications with ſtrong cryings, Heb. 5.7.* and finiſhing it at his paſsion, by which *he did at once put away ſinne, by the ſacrifice of himſelfe, once offered. Heb.9.29.28.* which being done, *this man after he had offered one ſacrifice for ſinnes, ſitteth for euer at the right hãd of God. Heb.10.12.* and therfore iuſtly & rightly he cried vpõ his croſſe *CONSVMMATVM EST is it finiſhed.* For there was an ende of all ſacrifices, oblations, and the whole Leuiticall Prieſthood, and of the 70 weekes too. The diſtance of 490. yeares from *Artaxerxes 7.* to the paſsion of Chriſt, is proued thus. *Eſdras* with the heades and all the multitude of people, and his commiſsion to reſtore the common-wealth of *Ieruſalem* and *Iuda, departed from the riuer of* Ahaua *to goe vnto* Ieruſalem *the 12 day of the firſt month*: that is two daies before the Paſſouer in *Artaxerxes 7*: yeare, *Eſd. 8.31.* that is a little a-

boue 100. daies before the end of the second yeare of the 80 *Olympiad.* as is shewed before. And Christ Iesus with his Apostles and Disciples tooke his iourney, to goe to *Ierusalem* to his passion, whereby he restored the kingdome of Heauen to vs, and made vs Citizens of *Ierusalem* which is aboue the 12 day of the first month, that is *two daies before the Passouer, Math. 26.1.* a little aboue 100 daies before the end of the 4. yeare of the 202. *Olympiad.* as *Eusebius* proueth out of *Phlegon*. The distance betweene these two iourneyes is precisely 490. yeares. For 202. *Olympiades* multiplyed by 4 make 808. yeares: and 79. *Olympiades* and 2 yeares, make 318. yeares: which being subducted out of the other, there remaine 490. Also it may be proued out of the most excellent Chronologer *Iulius Aphricanus*, whose wordes *Eusebius* citeth *Demonst. Euang. l. 8. ca. 2. Anno imperij Persarum 115. Artaxerxes 20. & Olymp. 83. anno. 4. Nehemias missus est Hierosolymam ab Artaxerxe, inde ad Olymp. 202. annum 2 Tiberij Cæsaris 16: anni numerantur. 475. In the 115. yeare of the Empyre of the* Persians, *being* Artaxerxes 20, *and the 4 yeare of the* Olymp. 83. Nehemias *was sent to* Ierusalem *by* Artaxerxes. *From thence to the 2 yeare of the* Olymp. 202. *and* Tiberius 16, *are reconed 475. yeares.* Where first I woulde haue noted, that he coupleth *Artaxerxes* 20, with the 115. yeare of the *Persians*; for the confirmation of that, which before I set downe. For in that summe are contayned first 23 yeares of *Cyrus* Ἀρχὴ or raygne, before his Monarchie: Secondly, the 78 yeares, assigned before from the beginning of *Cyrus* Monarchie to the ende of *Artaxerxes* 6 yeare: Thirdly 14 that remayne to

make

make vp *Artaxerxes* 20. This 20 yeare of *Artaxerxes* (as may be gathered by that which before is spoken of his first, 6 and 7 yeare) began about a quarter of a yeare before the 4 yeare of the *Olymp.* 83. so that from the beginning of his 7 yeare to the beginning of the yeare 4 *Olymp.* 83 are 13 yeares and a quarter: Which being added to *Aphricans* 475, make 488 and a quarter: then adde the third yeare of the said *Olympiad*, and three quarters of the fourth (for Christ suffered about a quarter of a yeare before the ende of the 4 yeare of the *Olymp.* 202) & there will be iust 490.

Likewise the same will fall out by *Tiberius* raigne. *Aphrican* saith, that from *Artaxerxes* 20 to *Tiberius* 16 are 475 yeares: but there wanteth aboue halfe a yeare of it. For *Tiberius* 16 ended the 19 day of August, which was but 50 daies after the beginning of the yeare 2 *Olymp.* 202. Adde thereto 13 yeares from *Artaxerxes* 7, to his 20: and there wil be 487 yeares and about 5 months. The 16 yeare of *Tiberius* was Christs 31: wherefore we must adde further Christes 32 and 33, and about 7 moneths more, that is from the 19 of August to his passion; and there will be iust 490.

The same may be proued also by *Ptolomies* calculatiõ For he *li.4.c.6.* sheweth that *Adrians* 19 yeare was the 854 yeare from the second of *Mardocempad*, & *li.4.c.9.* he maketh the 20 year of *Darius Histaspis*, to be the 219 frõ the same 2 yeare of *Mardocempad*: to which 219 ad 16 for the rest of *Darius*, 21 for *Xerxes*, & *Ataxerxes* 6 & ther wil be 262. which being substracted frõ the 854, leaue 592 from *Artaxerxes* 7 to *Adrians* 19 *inclusiuè*.

The 19 of *Adrian* is ioyned by Historiographers with the yeare of Christ 136, as his first is ioyned with

118:out of 136 take 34 (that is, the space from Christs incarnation to his passion) and there remaine 102: which being taken out of 592 there remaine 490 from *Artaxerxes* 7 to the passion of Christ. Or thus, *Ptol. li. 3. ca. 82.* reckoneth from *Nabonassar* to *Alexanders* death, 424 yeares: then consequently *Alexanders* last, is the 200 yeare from *Cambyses* 7 *inclusiuè*. For I shewed before, that *Cambyses* 7 is *Nabonassars* 225: adde *Cambyses* first 6, and *Cyrus* his 7, and they make 213 from *Cyrus* first of his Monarchie to *Alexanders* death. And from *Alexanders* death to the Conquest of *Ægypt*, when *Augustus* reduced it to a Prouince, *Ptolomie* reckoneth 294 yeares: which was done in *Augustus* his III. Consulship, and the yeare of *Antonies* death; as *Clemens Alexandrinus* sheweth, who also reckoneth thence to the Natiuitie of Christ 28 yeares, and thence to his Passion are 33: all which make 568. Out of which substract 78 from *Cyrus* first to *Artaxerxes* 7, and there remaine 490 from *Artaxerxes* 7 to the Passion of Christ.

*Eusebius* in like sort agreeth exactly with this account for the *Persians*. For *Demonst. Euang. l. 8. c. 2.* from the first of *Cyrus* his Regiment, to the end of the olde Testament, that is to the death of *Simon* the high Priest (which was in the yeare of the *Greekes* 177. *1. Maccab. 16.*) he reckoneth 425. yeares. Take 23 yeares of *Cyrus* Regiment before his Monarchie: then 213 (as before was shewed) from *Cyrus* Monarchie to *Alexanders* death: then 12 from his death to the Coronation of *Seleucus Nicanor*, where the Computation of the *Greekes* beginneth: and lastly their 177. yeares, and there will be in all 425.

Likewise

Likewise the Computation of the Sabboth yeares and Iubilies agreeth notably with our account. For *Moses* ordayneth that the *Israelites* should begin their Computation of them, assone as they were entered into the lande, so that the *Manna* ceasing, their tillage and husbandrie began in *Iosuahs* first yeare: and the first Sabboth yearewas in his 7 yeare, that is the yeare of the world 2555. wherein the Land was at rest from warres too: *Ios.10.43.* and then they began the diuision of the land, as is euident by *Calebs* age, *Ios. 14. 7. 10.* and the 7 month and 10 day, the people being assembled at *Gilgall*, the lawe was red, as it had beene red by *Moses* 7 yeares before *Deut. 31.10.* which day they began to rest, and rested till that day tweluemonth: intermitting their earing and tillage of 2555. and the haruest of 2556: so that the fruites of one yeare serued three yeares, as God promiseth, *Leuit.23*: that is the olde fruites of the labours, toyle, and tillage of the 6 yeare, 2554. serued the 7 yeare 2555. wherein they were gathered; and the eight, 2556 wherein they gathered none; and the ninth, 2557 till haruest that they might gather newe. And so afterward for the Sabboth yeares. Euerie seuenth Sabboth yeare was the Iubilie, that is the 49 yeare from the former Iubilie *exclusiuè*, or the 50 yeare *inclusiuè*, so that the yeare 2597 was the first Iubilie, & 2646 the second &c. Now with this Computation al the sabboth yeares & Iubilies, that we find recorded do iustly agree, as the 18 yeare of *Iosias*, that is, 3381 was the 17 Iubilie as *Ezechiell* maketh it, taking thēce his Computation & account *Cap.1.1.2. It came to passe in the 30 yeare in the fourth month, (which was the fift*

*yeare of king* Iehoiacins *captiuitie*. To the last 14 of *Iosias*, adde 11 for the raignes of *Iehoiakim* & *Iehoiacin*, & 5 of his captiuitie, and there are iust 30. So likewise the *Iewes* besieged in *Bethzura*, in the 50 yeare of the *Greeks* were driuē to yeeld the towne for want of vittailes, by reason of the Sabboth yeare, *1. Maccab. 6. 49*. For the 49 yeare of the *Greeks*, that is 3759 was a sabboth yeare, whereby they intermitted the tillage of that yeare, and the harueſt of the 50 yeare; and their olde store of the harueſt of 49, which should haue serued them till they might haue new fruites of the yeare 51, was spent by them which had escaped from the Gentiles, and were come into *Iudæa*, *vers. 53*. Againe *Herods* oppugning of *Ierusalem* was in a Sabboth yeare, which caused great famine in the Citie, *Ioseph. li. 14. ca. 28*. meaning not that the Sabboth yeare continued all the time of the siege (which could haue beene no great cause of famine, because they ought to haue had store enough of all the former yeare for all the Sabboth yeare, and the yeare after too, though they had had no warres at all) but because the oppugning began in the end of the Sabboth yeare, wherin no supply might be made, which in the winter following caused great dearth indeede. The Citie was taken, as *Iosephus* saith, the 185 *Olymp*. *Vipsanius* and *Gallus* being Consuls, the third month, and it was the third yeare of that *Olympiad*, because their consulship began at *Ianuary* in that third yeare, and in *October* before the Sabboth yeare ended: and a little before that the Citie was oppugned and besieged by *Herod* and *Silo Ioseph. li. 14. ca. 27*. where grew a mutinie among the *Romane* soldiars, not liking to winter there for want of prouision: which want

grewe

grewe by reason of omitting the harueſt before in regard of the Sabboth yeare, *Ioseph. li.14. ca.27.*

Moreouer the ſonne of God was Incarnate of the virgine *Marie*, to whom the great and glad newes was brought by an Angel from heauen, the verie firſt yeare of the 30 Iubilie: and the ſame Sauiour of the world, hauing accompliſhed the worke of our redemption, reſted in his ſepulchre, not onely the ſabboth day, but alſo the Sabboth yeare. For in the 10 day of the 7 month of the yeare 4053 next before the paſsion of Chriſt, beganne the 215 Sabbath yeare, wherein Chriſt Ieſus by his Paſsion purchaſed for vs true manumiſsion, eternall remiſsion, perfect liberty and euerlaſting reſt, euen Sabboth vpon Sabboth, as the Prophet ſpeaketh. To which Sabboth yeare, and acceptable yeare of the Lord, he prepared his countreymen of *Nazaret* in his ſermon there not long before. *Luke. 5.*

Nowe that the 10 Articles of the Computation from the creation to Chriſt be clearely confirmed; and that the *Olympiades* be tyed to the Æra of *Nabonaſſar*; and they both be applyed to the yeares of the world, which are moſt certainely continued in holie ſcripture till the Captiuitie of *Babilon*: it ſhall not be amiſſe to doe the like with the yeares of *Rome*, which depend of the *Olympiades*, becauſe that Computation is much vſed in the Romane Hiſtoriographers. And for the beginning of the Computation, Æra, or ſtile of *Rome*, which the Chronologers briefly note with theſe two letters *V. C.* that is *vrbis conditæ, of the building of the Citie*: there is great difference among the ancient writers, as is well obſerued by *Solinus*, and

more particularly by *Sigonius*. Of the three principall opinions, the first beginneth it in the yeare 3 *Olymp.*6 or 23 yeare of *Iphitus*: the second in 4 *Olymp.*6. or 24 yeare of *Iphitus*: the third in 1 *Olymp.*7. or the 25 yeare of *Iphitus*. The reason of which differences I will endeuour briefly to shewe; and to reconcile these Computations, for the better light to the studious in Historie. And heereto the distinction vsed by *Liuie* in his verie beginning will helpe vs a little: where he saith, *Ante conditam condendamuè vrbem: before the building of the Citie was finished: or before the building of the Citie was begunne*. First therefore it is held as certaine of the *Romane* Historiographers, that *Romulus* hauing reuenged the iniuries of *Amulius*, and leauing the rule and gouernment of *Alba* to *Numitor*, incontinently and with all speede began the building of a new Citie: the plot whereof was drawen out with a plough, & the foundation laid on the day of the shepheards feast called *Palilia*, which after was called *Natalis vrbis*, the birth day of the Citie: which was (as *Plinie* saith, *li.18.c.16.*) the 11. Calendes of *May*, that is, the 21 day of *April*, in the third yeare of the sixt *Olympiad*, as *Plutarch* recordeth in his *Romulus*, (that is, the yeare of the world 3270) and within 46 daies of the ende of that third yeare and beginning of the fourth. Which space of 46 daies is accounted for a yeare, and at that instant *Plutarch* beginneth, where he saith that *Numa Pompilius* was borne when *Romulus* built the Citie: and that he began his raigne in the 40 yeare of his age. And *Paterculus*: *In the* 6 Olympiad, 22 *yeares after the first beginning of them*, Romulus *hauing reuenged the iniuries of his grandfather, built*

(that

(that is, began to build) *the Citie of* Rome *in the feast* Palilia *in the* Palatine. But in his Computation he vseth the common account *ab vrbe condita: from the time after the Citie was built*; as straight followeth: *from which time* (that is, *post vrbem conditam*, as he speaketh *Pag.40.*) *to thy Consulship*, M. Vinicius, *are 781 yeares, and that was done after the taking of* Troy *430 yeares*, as the place is corrected: And *Liuie* when he saith, that *Romulus* had peace 40 yeares: And *Pomponius Atticus*, and *M. Tullius*, as *Solinus* setteth downe their opinions, *Cap. 2.*

The Citie was in building and accomplishing a whole yeare, being finished at the same feast in the 4 yeare of the *6 Olympiad*, that is, the 21 of *April* 3271. where began the account, *V. C.* that is, *ab vrbe condita*, and *Romulus* raigne of 37 yeares. And from thence *Varro* taketh his Æra & Computation, which is followed by *Eutropius*, *Orosius*, and *Censorinus*, where he saith: *This yeare, the stile whereof is the Consulship of* Vlpius *and* Pontianus, *is the yeare 1014 from the first* Olympias, *beginning it but only from the Summer Solstice, about which time the* Olympique *plaies and games were shewed; and the 991 yeare after* Rome *was built, beginning it at the* Palilia, *whence the yeares of* Rome *are accounted.* Nowe *Dionysius* a Greeke, and writing in Greeke, to make the Computation of *Rome* agreeable and proportionable to the yeare and Computation of the *Greekes*, did cast away those fewe daies of the last yeare of the *6 Olympiad*, and did begin it with the beginning of the new *Olympiad*, and maketh from the destruction of *Troy*, to that time 432 yeares: agreeing iust with *Diodorus Siculus*, who maketh it 408 yeares

from the destruction of *Troy* to the first *Olympiad*. *Iulius Solinus* followeth *Dionysius*, as you may see, *Cap. 2. Comparing and proportioning our times and the* Greekes *together, we finde that* Rome *was built at the beginning of the 7* Olympiad, *in the 433 yeare after* Troy *was taken*. And in the same place he sheweth, that in the yeare *V. C.* after *Rome* was built, 801 there was written in the publique actes the 207 *Olympiad*, which exceedeth the other by 24 yeares. And so *Clemens Alexand. Strom. li. 1.* reckoneth from the first *Olympiad* to the time that *Rome* was built 24 yeares. This Computation of *Dionysius* and *Solinus* is most vsuall. And although there be but small odds betweene the ἐποχαὶ or markes of these two last accountes of *Varro* and *Dionysius*: *viz.* as much as from the 21 of *May* to the first day of *Hecatombæam* about the sommer Solstice, yet it breedeth in account the oddes of a whole yeare: because *Varro* endeth his first yeare of *Rome* with the 4 yeare of the *6 Olympiad*; and beginneth his second yeare where *Dionysius* beginneth his first: and so he accounteth those fewe daies betweene the *Palilia*, and the *Olympiades* for one yeare. The same oddes must be obserued, if you suite the Computation of *V. C.* to the vsuall yeare of *Rome* which began at *Ianuarie*, that *Varroes* first yeare ende at *Ianuarie* next ensuing the building, & *Dionysius* first begin but at the same *Ianuarie*. Whereupon *Eutropius* and *Orosius* place *Augustus* death in the yeare of *Rome* 767: which after *Dionisius* account was but 766. In the same sort *Orosius* endeth *Augustus* first yeare at *Ianuarie*, where the Ciuil and Common yeare ended; accounting the short time betweene the 10 *Cal.* of *Octob.r* and the *Calends* of

of *Ianuarie* for one yeare, and then at *Ianuarie* in his first yeare, beginneth his second yeare. Whereupon he saith, that Christ was borne, *anno quadragesimo secundo Augusti propemodum emenso.*

Of the yeares of *Rome* depend the yeares and catalogue of the Consuls; which began in the yeare of *Rome* after *Dionysius* 245. and of both them, that is, of the yeares of *Rome* and of the Consuls, depend the yeares of the Emperours; and of the yeares of the Emperours depend the yeares of Christ. For *S. Luke* coupleth the 30 yeare of Christ with the 15 of *Tiberius*: so that the 15 yeare before *Tiberius*, is the first of Christes Natiuitie: and that was the 42 yeare of *Augustus*. For out of the 56 yeares of his Empyre take 14 and there remaine 42: which 42 yeare is the 15 yeare before *Tiberius*, in which Christ was borne, as all the ancient writers agree, *Euseb. Eccl. Hist. li. 1. ca. 5. Epiph. cont. Har. li. 1. tom. 1. Tertul. cont. Iudæos, Pag. 128. Oros. l. 7. ca. 2.* Dionys. l. 1. pa. 46.

And for the further confirmation of this Computation, it doth heereby appeare most clearely, that the birth of Christ is rightly and iustly placed in the 751 yeare of *Rome* after *Dionysius* account; and also in the 4020 yeare of the world. For *Paterculus* affirmeth, *vol. 2. p. 40.* that *Augustus Cæsar* was created Consul (where *Suetonius*, *Eusebius*, *Eutropius*, and the most part begin his Empyre and Monarchie; though *Tacitus* begin it at *Iulius Cæsars* death, but then he attributeth 58 yeares to his Empyre) the 10 Calendes of *October* 709 yeares *post conditam Romam, after Rome was built:* which yeares are fully complete, and as much, as from the sommer Solstice vnto the 22 of

*September*: adde thereto 42, and there will be 751, in which yeare Christ was borne. Now for the yeare of the world, it appeared before that *Dionysius* began the Computation of the yeares of *Rome* with the 7. *Olympiad*, which was about the sommer solstice of the yeare of the world 3270, which taketh vp the first yeare of *Rome*, and of the 7 *Olympiad* all saue one quarter. Wherefore to 3269 and a quarter adde 709, and a quarter (that is from the sommer solstice to the 22 of *September*:) and then 41 of *Augustus*, and a quarter (from the 22 of *September* to the 25 of *December*:) and there will amount 4019 yeares and three quarters to the Natiuitie of Christ. And heere it shall not be amisse to note the harmonie, and agreement betweene *Paterculus* and other ancient and autentique writers in this poynt. *Paterculus* giueth for a note worth the remembrance, that the said 10 Calendes of *October*, or the 22 day of *September*, was a day before *Augustus* was full 20 yeare old, *pridie quàm viginti annos impleret*. And first for the day *Suetonius* agreeth, affirming *Cap.5.* that *Augustus* was borne 9 Cal. *Octobris*, or 23 day of *September*. Secondly for the yeare, it may be gathered thus: *Florus* and *Eutropius* affirme, that when *Iulius Cæsar* was slaine, *Augustus* was 18 yeare olde: whereto we must adde as much as from the 23 of *September* to the Ides or 15 day of *March*, on which day *Iulius Cæsar* was slaine. After his death *Antonius* and *Dolobella* being Consuls tooke the authoritie vpon them til *Ianuarie* following, wherin *Hirtius* and *Pansa* were created Consuls: who afterward were slaine at *Mutina*: and the 10 Cal. of *October* next after their death *Augustus* was made Consul;

ful; and the morrow after (as you see) was iust 20 yeare old. So that from *Iulius Cæsars* death to *Augustus* Consulship was about a yeare and halfe. Which agreeth likewise with the account of *Paterculus*. For Eutropius saith, that *Iulius Cæsar* was slaine *anno ab vrbe condita septingentesimo ferè ac nono : In the yeare after the building of* Rome *seuen hundred and almost nine*. He addeth *almost*, because the seuen hundreth and ninth yeare was not fully complet by his account and *Varroes* (indeede not begun by *Dionysius* account:) and the 22 of *September* tweluemonth after *Augustus* Consulship began: so that as *Paterculus* saith, 709 yeares after the building of *Rome*, were fully complet before *Augustus* Consulship, and as much as from the sommer solstice to the 22 of *September*. And whereas *Solinus*, *Cap.2.* saith that *Hirtius* & *Pansa* were Consuls in the 710 yeare of *Rome*, he must not be taken, as though their creation were in the yeare 710; but that the 710 began about the middle of the yeare of their Consulship: or else that therein he followeth the Computation of *Varro*, and not of *Dionysius*. But he is greatly ouerseene in the same place, auouching that *Augustus* was created Consul, *decimum octauum annum agens, being in his 18 yeare*. Contrarie to *Paterculus*, as you heard before; and to *Suetonius* likewise, who saith *Consulatum vigesimo ætatis anno inuasit: He forcibly tooke the Consulship, in the twentith yeare of his age*.

## *Of the Computation by the yeares* of Christ.

AT this day all Christendome vseth to make their accountes & Computations by the years of Christ. And yet notwithstanding presently after Christ that Computation was not vsed: but the common order of accounting and dating was by the Consuls of *Rome*: sauing that the Church had a particular Æra or Computation of their owne, which began 38 yeares before Christ: and some kingdomes accounted by the raignes of their owne kinges; all which are seene by the dates in the Tomes of Councels. But the Church of *Rome* vsed a Computation from the passion of Christ, as *Beda* sheweth, *li. de nat. rerum. Cap. 46.* which also you may see in *Hierome* and *Isidore*: and some vsed the Computation of *Antioch*, as *Eusebius, Euagrius, Cedrenus, Niceforus*, which began 48 yeares before Christ, as *Marianus Scotus* sheweth. Yea both Heathen and Christian vsed the Æra or account of *Diocletian*, as you may see in *Ambrose, &c.* which began in the yeare of Christ 285, and also in former times the Computation of the *Chaldæans* was much vsed, as you may see in *Ptolomie*, which began the 13 yeare after *Alexanders* death, euen with the second yeare of the 117 *Olympiad*: and at the next Vernal Æquinoctiall began the Computation of the *Greekes* vsed in the bookes of *Maccabees* and in *Iosephus, viz.* at the crowning of *Saleucus Nicanor*: and at the coronation of *Ptolomæus Philadelphus* in the 26 yeare of the *Greekes* began the Æra of *Dionysius* much vsed by *Ptolomie*: yet the Church and Emperours of the

the East vsed to Date by the yeares of the world according to *Eusebius* account, as you may see in the councell of *Basil*, where the Emperours *Crisobol* or letter patent, is dated *anno à mundi creatione 6944*: and the Patriarch of *Constantinople* his letters are dated *anno ab Adam seu mundi constitutione 6944*: which was the yeare from the Natiuitie of Christ 1435: as both the said letters doe testifie: for they are both dated by the years of Christs Natiuitie likewise. Marry now the *Turkes* vse their Computation which they call *Alhigera*, beginning in the yeare of Christ 622: and the *Persians* vse their *Iesdagert*, which began in the yeare of Christ 632. But in the yeare of Christ 532 *Dionysius Exiguus* instituting the Paschal Cicle, and Golden number, would not number and calculate the same by the Æra or Computation of wicked *Diocletian* the 10. persecutor of the Church, which then was vsed thorow the whole Empyre, but would cast and account it by the yeares of Christ, beginning at his Incarnation, as *Beda* sheweth *Tom. 2 li. de nat. rerum. cap. 46.* Which Æra or Computation was not vsed by the Emperors or Popes till long after. For the first Emperour that vsed it in dating of his Actes, proceedings, & Epistles, was *Carolus Crassus*. And afterward *Eugenius* IIII. at the aduise & instance of *Blondus* his Register receiued it into the Popes Bulles and writtes: as *Paulus Forosempronienſis* affirmeth in his *Paulina parte 2. li. 13. Præside Eugenio* IIII *adhortante Blondo Forliuiensi Pontificij collegij a secretis Notario, in bullis atque rescriptis Pontificalibus annorum hæc a Christi Incarnatione supputatio scribi primùm cœpit: when* Eugenius *IIII was Pope, at the instance of* Blondus *of Forli,*

*Clarke of the Popes counsell, this Computation of yeares from the Incarnation of Christ began first to be written in the Popes Bulles and Mandates.* Which I doe not take, as though the Computation by the yeares of the Lord was then first brought into the Church (as *Gerardus, Mercator* and other take it,) or as though it were not vsed in the actes of the Church, and in ecclesiasticall courtes and proceedings before that time; but that then and by that meanes it began first to be vsed in the Bulles, Mandates, and writtes, that were meere *Papal*, and passed onely from the Pope. For in writtes of that nature, the yeare of the Lord was not mentioned at al before that time, but onely the yeares of their owne coronation, *anno Pontificatus nostri, &c.* For a-none after *Paulus Forosempronienſis* addeth: *Sed notarij annos à natiuitate computare consueuerunt. But* all other *notaries vsed to account the yeares from the Natiuitie.* And that is euident by the dates of all the Sessions of the councell of *Constance*, which was before *Eugenius*: which are all dated *anno à Natiuitate Domini*: but the Popes Mandates and letters are only dated, *anno Pontificatus nostri.* So that the Computation of *Dionysius* was both vsed, and also corrected, before *Eugenius* IIII. The order whereof I will briefly set downe. The computation from the Incarnation of Christ, ordained by *Dionysius* was vsed till *Decem. 25. 1351.* At which time for speciall cause, which is shewed, pag.

it was decreed, that the computatiõ by the yeare of the Lord, should begin, not at the Incarnation or 25 of *March* (as before it did,) but at the Natiuitie or 25 of *December*: and yet the same number should be kept and obserued without alteration all the yeare

thorow

thorow, saue the first quarter. Forsomuch they preuented the change and beginning of the new yeare, writing 1352. after the said 25. of *December*, which otherwise they should not haue done till the Incarnation or *25.* day of *March* following. The Act or Decree is recorded by *Ierapha*: *His quoque temporibus apud Perpinianum oppidum in curia generali 25 Decembris 1351 fuit determinatum in Catalonia, ne Calendæ à notarijs in chartis scriberentur, nec ab Incarnatione annus Domini, sed à Natiuitate inchoaretur.* *And also at that time, at* Parpinnan *in a generall Court*, Decemb. *25. 1351. it was decreed in* Catalonia, *that the Calendes should not be vsed by Notaries in Chartes, and that the year of the Lord should not begin at the incarnatiõ, but at the Natiuitie.* The practise hereof appeareth in the councell of *Constance* about 53 yeares after: where all the Sessions and Actes are dated, not by Calendes, but by the daies of the month, and by the yeares from the Natiuitie of the Lord, and not from his incarnation. Which yeare did alter & chaunge not at the incarnation: for the second session holden the second of *March*, and the third holden the *25.* of *March*, that is the day of Christes Incarnation; and the fourth holden the 30. of *March*; and the fift, holden the *6.* of *Aprill*, are all recorded in one and the same yeare 1415. But the yeare altered and changed vpon the verie day of the Natiuitie. For the coronation of *Martin V.* is recorded to be vpon Sunday the 21. day of *Nouember anno à Natiuitate Domini 1417. Indictione 10.* and vpon tuesday the 28 of *December* following was holden the 42 Session, and there the yeare is altered both of the yeare of the Lord and also of the

Indiction. For it is dated *anno a Natiuitate Domini 1418. indictione 11.* Indeed printed copies haue there also 1417. but an auncient copie written by a Notarie at the very councell (which *Lucidus Samotheus* affirmeth that he hath seene) hath 1418. And it must needes be so: first because the yeare of the Lord is there expressed, which would not haue beene done vnlesse the yeare were chaunged. For otherwise he would haue said, *anno & indictione quibus suprà.* Secondly because the 22. and 29. of *April* following, are there recorded, *anno & indictione quibus suprà.* And the next before mentioned is that: whereas in *April* 1417 the 32 Session was held, as before there was mentioned. Thirdly because the Indiction is changed: which the Church of *Rome* altereth with their yeare.

But in all that Councel the writtes and processes of the Popes themselues, *Martin v. Gregorie xij* or *Iohn xxiiij.* are dated neither by the daies of the month nor by the yeare of the Lord, but by the Calendes & the yeare of their owne Papacie or Coronation. And I haue a pardon granted by *Martin V.* to *Issabell Wootton* of London dated thus: *vi. Idus Martij, Pontificatus nostri anno nono*, without any mention of the yeare of the Lord. Wherefore *Blondus* perswading *Eugenius* IIII. about thirtie yeares after that councell, to date his Bulles Pardons and writtes by the yeare of the Lord, would haue him to follow *Dionysius* stile, and to write from the Incarnation, keeping the same number, but altering the ἀρχὴ or marke: though all other courtes and notaries did keepe their newe stile from the Natiuitie; as *Forocempronienses* affirmed before.

fore. The practise heereof is euident in the councell of *Basil*, held vnder the same *Eugenius*, wherein all his Bulles and Mandates, as also the Bull of *Nicholaus V.* are dated, *anno Incarnationis Dominicæ, &c.* and by the Calendes. And the reuocation of three of his Buls is dated by himselfe *Calendis Ianuarij, anno Incarnationis Dominicæ 1433*: but the Bishop and two Cardinals which subscribed to the same Reuocation, the fift day of *Februarie* following, date their subscription *anno a Natiuitate Domini 1434.* where the yeare, you see, is chaunged. And so all the Sessions and Actes of the same councell are dated by the yeare *à Natiuitate Domini*, or *anno Domini*, which is all one: for they meane *à Natiuitate*. The like practise we haue in the Bull of *Clement VII.* for the Iubilie 1525. For the Bull, as it came from the Pope himselfe, is dated thus: *Datum Romæ apud sanctum Petrum, anno Incarnationis Dominicæ 1524. Cal. Maij.* But out of the courte of *Audience* by the Bishop of *Worcester*, Auditor Generall of the Apostolique Chamber, it is dated thus: *Datum Romæ in ædibus nostræ solitæ residentiæ, anno a Natiuitate Domini 1524. die decimo mensis Iunij.* And these are the two vsuall datings and computations in Christendome at this day: the occasion of the difference whereof I will briefly shew. The principall cause of the oddes and errour was in *Dionysius Exiguus*; who both erred himselfe, and caused other to erre, as one saide truely of him; though the same man could not find out the errour: as in like sort, *Reinerius*, *Sigebertus Gemblacensis*, *Stofflerinus*, *Paulus Forosemproniensis, &c.* haue found by their Calculations, that *Dionysius* was out and in an errour: Marry wherein

the errour consisteth, and what was the true cause thereof, which being taken away, it might be amended and made right, they coulde not perceiue: and therefore mistaking the cause, they plunge themselues into further errours. The trueth is briefly this: *Dionysius* intending principally the time and account to come, and παρίργως onely the time and Computation past, came too short of the Conception or Incarnation of Christ by one whole yeare, in his account backward; because he accounted from the Incarnation of Christ to his Passion but onely 33 yeares & so made the whol life of Christ but onely 32 yeares; beside the odde time from the 25 of *December* to his Passion. In which errour were (as *Foroseproniensis* reckoneth them vp *parte 2. li. 4.*) *Apollinarius Laodicensis*, *Augustine*, *Victorinus Lemonicensis*, *Magister Historiarum*, *Nicholaus de Lyra*, and *Marianus Scotus*; to whome we may adde *Bartholomeus Scultetus*, and many other excellent Astronomers. And because that would not fit well with Histories and the astronomicall calculations, it hath driuen other into grosser absurdities, namely to auouch, that Christ liued but 31 full years, as *Iohannes de Muris*, and *Rogerus Bacon* in his Epistle to *Clement V*: or that he liued 34 yeares full, as *Chrysostome*, *Albertus Magnus*, and of late *Gerardus Mercator*: all contrarie to the faith of the Church; as *Beda* sheweth *li. de nat. rerum. Cap. 46. Habet ecclesiæ fides, Dominum in carne paulò plus quam 33 annis vsque ad suæ tempora passionis vixisse*: *The faith of the Church holdeth that the Lord liued in the flesh a little more than 33 yeeres to the time of his Passion*: And contrarie to *Ignatius*, who attributeth to Christ 33 yeares and somewhat more

more in his Epistle to the *Trallians*: ἡ τρὶς δέκαδας ἐτῶν πολιτευσάμενος ἐβαπτίσθη, καὶ τρὶς ἐνιαυτοὺς κηρύξας ἐσταυρώθη: *Christ hauing conuersed three Decades of yeares was baptised, and hauing preached three yeares was crucified*: where he reckoneth 33 full yeares, beside the time from his baptisme, to the beginning of his preaching: and contrarie to *Eusebius*, who placeth Christes Natiuitie in the 3 yeare of the 194 *Olymp.* and his death in the yeare 4 of the *Olymp.* 202. which is the distance of 33 yeares and as much as from the 25 day of *December* to the day of his Passion: & contrarie to the age of Christ by the yeares of the Emperours. For Saint *Luke* saith that *Iohn* the Baptist began his office in *Tiberius* 15 yeare: which ended the 19 day of *August*, if we begin his Empire at *Augustus* death. Yet *Tacitus* and *Suetonius*, *Cap.14.* shew, that *Tiberius* stood a while after *Augustus* death, in great suspence, whether he might take the Empyre vpon him, or not; insomuch that some brak pacience, & one in a tumult cryed out, *aut agat, aut desistat, &c.* And therefore it may be, that his Empyre began to be accounted two or three monthes after. Howsoeuer it be (for it mattreth not much) it is euident by *Daniel*, that Christ was baptised about *October*, accounting from his Passion backward to his baptisme halfe a weeke: and it is probable by the Analogie betweene the Baptisme of Christ & the feast, of Expiation that he was baptised at that feast, which was that yeare the 7 day of *October*. Nowe Christ at his Baptisme was almost full 30 yeare old, as appeareth by Saint *Luke*, *Cap.3.* καὶ αὐτὸς ἦν ὁ ΙΗΣΟΥΣ ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *and Iesus himselfe was beginning almost to be of 30 yeares of age*, that is, beginning to be full 30 yeare olde: as *Epiphanius* κατὰ Ἐβιωναίων, and twise κατὰ ἀνομοίτων doth

preached ful three yeares. Wherfore to conclude, the time of the life, of Christ from his Natiuitie to his Passion, was 33 yeares and a quarter: and from his Conception or Incarnation to his Passion, was full 34 yeares.

That *Dionysius* betweene the Incarnation of Christ and his Passion reckoned but 33 is manifest by *Beda de nat. rerum Cap. 46. Sancta siquidem Romana & Apostolica Ecclesia hanc se fidem tenere, & ipsis testatur indiculis, quæ suis in cereis annuatim scribere solet, vbi tempus dominicæ Passionis in memoriam populis reuocans, numerum annorum triginta semper & tribus annis minorem quam ab eius Incarnatione* Dionysius *ponat, adnotat. Denique anno ab eius Incarnatione iuxta* Dionysium 701 *Indictione 14 fratres nostri, qui tunc fuere* Romæ *hoc modo se in natali Domini in cereis sanctæ* Mariæ *scriptum vidisse, & inde descripsisse referebant: A passione Domini nostri Iesu Christi anni sunt 668. The holy Romane and Apostolique Church testifieth that she holdeth this faith, euen by the very Indices or Tablets, which she vseth to write yearely in the Tapers, when as putting the people in minde of the time of the Lordes Passion, she setteth alway a lesse number by 33 yeares, than* Dionysius *doth set from his Incarnation. And in the yeare from his Incarnation 701 after* Dionysius, *the 14 Indictiõ, our brethren which then were at* Rome, *did report that at Christmas in the Tapers of Saint* Marie *they saw written, and also wrote out, in this sort: From the Passion of our Lord Iesu Christ there are 668 yeares.* Subduct 668 out of 701, and there remayne but 33 from his Incarnation to his Passion. Likewise if you goe by the Indictions backward, from this yeare 701 being the 14 Indiction, to the Natiuitie of Christ, which *Beda de nat. rerum, ca. 48.* saith

was

was the fourth Indiction, & then his incarnation was the third, you shall finde the same oddes and distance. More argumentes and testimonies might be alleaged for proofe heereof, were it not confessed by *Dionysius* his followers, that they all make but 33 yeares from Christes Incarnation to his Passion. Which afterward being perceiued, caused those alterations of the yeare of the Lord, which I noted pag. ,and the varietie of Computation which is vsed in Christendome. For they which made the first alteration *Anno Domini* 1351, being loth to alter the number, and to adde one yeare more to their vulgar and vsuall Computation, (which would breede by all likelyhoode too much inconuenience) they thought it better to keepe the same number, and first to alter the *Epoche* or marke, setting it shorter backe by three quarters of a yeare, and therefore decreed that it should be accounted but from his Natiuitie: Secondly to anticipate the change of the next newe yeare, beginning it sooner by one quarter of a yeare. And by this means they both regained the whole last year, and also made the Computation of the yeare of the Lord to come within eight daies of the vsuall Computation of the *Romanes*, which began at the Calends of *Ianuarie*. But *Blondus* about 80 yeares after that, perswading *Eugenius* IIII. that the Popes owne rescriptes, Bulles, Actes, and processes might also be dated by the yeare of the Lord, whether it were, for that he would of singularitie make the Pope differ euen in his Dates from the common course, or (which I thinke rather) for that he saw the newe stile and account did not well concurre and agree, neither with

the naturall course of the yeare, which beginneth with the Spring, when the sunne entereth into *Aries*, nor with the ordinance of God, which appoynted the month *Abib* for the first, nor with the ancient Computation of the Church, which began both the yeares of the world, and the yeare of the Lord at one time, *viz.* about the Vernall Æquinoctiall,) refused the new stile and Computation from the Natiuitie, & tooke the old from the Incarnation. Yet beginning the change of the new yeare after the new yeare of the other Computation from the Natiuitie (as euidently appeareth by the two dates of the Popes Reuocation in the councell of *Basil*,) he intimateth not obscurelie, that this his Computation reached not to the true Incarnation of Christ by one whole yeare, but that it beginneth at the feast of his Incarnation, which was in the first yeare of his Natiuitie, and so left out the whole last yeare before the beginning of his Computation.

This Computation of *Blondus* is vsed by the church of *England*: and not onely heere, but also in *Italy* by the states of *Florence*, and *Sienes*; all which vse the Computation from the Incarnation, and begin the yeare the 25 day of *March*, after that the Church of *Rome* hath begun their Computation from the Natiuitie the 25 of *Decēber* before. As *Anno Reginæ* 37, the 25 day of *December*, the Church of *Rome* began the yeare 1595 from the Natiuitie: and the Citie of *Rome* together with the Astronomers (for they haue a peculiar Computatiō, proportioned to the ancient and vsual yeare of the *Romanes*, without any regard of the first 8 daies of Christes Natiuitie) begin the same yeare

yeare 1595 the first day of *Ianuarie*, or the feast of Circumcision, which therfore is called New-yeares day, as our yearly Almanacks shew: and at the 25 of *March* following, we of *England*, *Florence*, and *Senes* begin the same yeare 1595 from the Incarnation or Conception of Christ. Which is as much, as if Christ had beene borne and Circumcised too, a quarter of a yeare before he was conceiued: were it not that they by this their Computation would giue vs to vnderstand, that there is lost a whole yeare of the Lord, which they would regaine and restore by beginning their Computation from his Incarnation a iust yeare after his true Incarnation: that is at the feast of his Incarnation or Annunciation next after his Natiuitie. But the states of *Pisa* haue the right and perfect computation from the Incarnation, which runneth alwaies a iust yeare before this of *England*, *Florence*, and *Senes*. For the same 25 of *March Elizabethæ* 37 they begin the yeare 1596 from the Incarnation; and so date all their recordes, writtes, processes, Epistles, euidences, &c. Indeed in those places, where anie of the other Computations are vsed, perhaps it will seeme good and conuenient, as not vnlikely it did to *Blondus*, not to alter their account and stile ancient though erroneus, but rather to keepe and retayne the vulgar and vsuall Computation, both in their publique and priuate Actes, because the alteration thereof would breede some confusion in their recordes and euidences. But yet it is necessarie for the studious in Historie to be acquainted heerewith, and to vnderstand the differences of Computations in the worlde.

Of this poynt I haue beene the larger, partly be-

cause the author of our last great Chronicle, in his description of *England. li. 3. ca. 14.* maketh this a great scruple (to vse his owne terme) and so leaueth it, concluding that *with vs Christ is borne before he is conceiued:* and partly because I remember this doubt was moued to a man of manifolde learning, and of great reading and iudgement, as any in this land, who did answere it by a distinction of *Annus Natiuitatis*, and *annus Aetatis*. Which distinction I haue read in *Iacobus Phillippus Bergomensis Chronic. li. 8.* where he laboureth by that meane to take away all doubt about the yeare of the Baptisme and Passion of Christ. And first he putteth a difference betweene the vsual yeare, and the Emergent yeare: which Emergent yeare, *a quouis rei euentu quouis tempore anni vsualis emergit & incipit, & reuolutis duodecim mensibus solaribus finem habet, atque iterum in sua vestigia redit, & iterum atque iterum circumuoluitur, donec ea res numerari desinit, a cuius euentu cæptum est numerari; vt solet fieri in primordijs regum & imperatorum.* And after he addeth: *ad hoc tempus anni emergentis annos Domini dupliciter numeramus, aut secundum Natiuitatem, aut secundū ætatem &c. By this Emergent yeare we account the yeare of the Lord two waies: eyther by his Natiuitie, or by his age. Whereupon Christ being borne in the end of the vsuall yeare,* (he meaneth of the Romans) *he had of the last yeare of his Natiuitie but onely 7 daies: but the first yeare of his age, from the 25 day of* December, *wherein he was borne, to that day twelue month, is ended in the second yeare of his Natiuitie. And so he accomplished two yeares of his Natiuitie, after the vsuall yeare almost in the first yeare of his age: and the second yeare of his Natiuitie and the first of his age is all one. Whereby it commeth to passe that the*

*yeares*

*yeares of Christes Natiuitie are 34 and a halfe almost, &c.* Anone after, *and in the 33 yeare of his age and 34 of his Natiuitie Christ suffered.* Againe, *therefore* Iulius Cæsar *being slayne in* March, *whence* Augustus *Empyre is accounted, Christ began the first yeare of his Natiuitie in the end of* Augustus *42 yeare. &c.* This difference I thought good to alledge, because it may serue the Historician to many good purposes; as namely it openeth and declareth the meaning of *Orosius*, where he saith, *anno Augusti 42 prope emenso Christus natus est*, as before I expounded it. As for the scruple before mentioned and moued, it doth somewhat ouershadowe it, but not cleane take it away: shifting it off prettily, but not satisfying it fully. For if we take the common and vulgar Computation of Christ to be *secundum Natiuitatem* after his Natiuitie, then indeed the second yeare of Christ *secundùm Natiuitatem* must begin before the second yeare of Christes true Incarnation; and so onward the Computation *secundum Natiuitatem* will begin a quarter of a yeare before the Computation from his Incarnation: Although the first yeare of Christ *secundum Natiuitatem*, which contayned but 7 daies began three quarters after the beginning of the first yeare of his Incarnation But heere first I say, that in the common and vulgar Computation of Christendome, the yeare of the Lord is not taken *secundum Natiuitatem*, but *secundum ætatem*, & beginneth not at the first day of *Ianuarie*, but at the 25 day of *December* which was the day of his Natiuitie, as appeareth by the councell of *Constance*, which putteth the 28 of *December*, and the 11 of *March* both in one yeare. And although the Astronomers, and some other haue re-

duced the yeare of Christ to the vsuall yeare of the *Romanes* and beginne it with the beginning thereof, that is at the first day of *Ianuarie*, being the day of Christes Circumcision, yet they doe not account those 7 daies before for a yeare, but cleane cast them away, and reckon them not at all: as *Forosempronienſis* sheweth *pag.2.li.4.* and as the yearely Almanackes testifie, which after the Circumcision keepe euer the same yeare of the Lord, that the Church of *Rome* doth, whereas otherwise they woulde haue a yeare more. Thirdly if it were so, that the common and vsuall Computation of Christendome, did take the yeare of the Lord, *secundùm Natiuitatem*, yet that will not helpe the matter and cause in hand: because *Bergomas* maketh but 33 yeares betweene Christes Incarnation and Passion, and then we are in as bad case as we were before. For a whole yeare of the life of Christ is still lost: so that the Computation will not reach to the true ἀκμὴ of Christes Incarnation by a whole yeare.

By this also you may see, that the dreame of *Paulus Forosemproniensis*, was nothing but a dreame. He writeth, that he had shewed him in a vision or reuelation, that all Chroniclers and Historiographers did anticipate the yeare of the Lorde, and put the Natiuitie of Christ two yeares sooner than they shoulde: and this vision, or dreame rather, he laboureth tooth and nayle to confirme; whereas indeed in the vsuall Computation the Natiuitie of Christ is set backe by one yeare.

If you desire to knowe, to what yeare of the worlde the yeare of any other Computation is to be referred, adde to your yeare of the

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|---|---|
| Olympiades | 3246. |
| Rome | 3270. *after* Dionysius. |
| | 3269. *after* Varro. |
| Nabonassar | 3275. |
| *The* Chaldæans | 3710. |
| *The* Greekes | 3711. |
| Dionysius | 3735. |
| Antioch | 3971. |
| *The* Councel | 3981. |
| Christes Incarnatiõ | 4019. *after the Computation of* Pisa. |
| | 4020. *after any other Computation, as* England, Florence, &c. |
| Passion | 4053. |
| Diocletian | 4313. |
| *The* Turkes | 4640 |
| *The* Persians | 4650. |

As thus. The Councel of *Nice* was holdē Æra 363: add therto 3986 & we shal find the yeare of the world 4349. Again from 363 substract 38: and you haue the yeare of Christ 325; adde thereto 4024, and you finde that way too the same yeare of the world 4349. Yet it is hard to giue a rule to reconcile the Computation of *Eusebius* and the *Greekes*, with this Computation, becausе he maketh new oddes almost in euerie article. But after Christ there is one vniforme order. For he placeth the birth of Christ in the yeare of the world 5199, which is too much by 1174: and that must be subducted out of this Computation.

But the Computation of the Emperour and Patriark in the Councel of *Basil*, which couple the 6944 of the world, with the yeare of Christ 1435, is too much by 1484 yeares.

By the like respect hauing a yeare of any one Æra or Computation, by this table ye may easily reduce it to any of the other.

But in these concurrences due regard must be had what time of the yeare euery Computation beginneth: otherwise (as *Dionysius Halycarnassæus* complaineth of *Thucidides* manner of Computation) it will be hard to couple them together but that there will be an oddes of one yeare. And therefore it shall not be amisse to set downe the seuerall formes and beginnings of these yeares by the which the principall Computations are reckoned.

First the yeare of the *Hebrewes* consisteth of 12 monthes, the odde hauing 30 daies, and the euen 29 whose names be 1 *Abib* or *Nisan*: 2 *Iiar* or *Zif*: 3 *Siuan*: 4 *Thamus*: 5 *Ab*: 6 *Elul*: 7 *Thisri* or *Ethanim*: 8 *Marcheswan* or *Bul*: 9 *Cisleu*: 10 *Tebeth*: 11 *Schebath*: 12 *Adar*. And because all this amounteth but to 354 daies in the common yeare: therfore to meete and match the course of the Sunne, they insert in certaine yeares a thirteenth month of 30 daies which they call *Veadar*, according to their cicle and rule of 19 yeares, wherein the 3. 6. 8. 11. 14. 17. and 19. haue the said thirteenth month. And further to make vp the odde minutes, in euery fourth yeare they intercalate one day, as we doe in our leape yeare. This yeare began (as some are of opinion) before the departure out of *Ægypt* at the Autumnal Æquinoctiall: as the *Arabians*, *Persians*, and latter *Iewes* begin their yeare:

and

and as the Computation of the yeare for the Iubilies began. But out of doubt it is, that after the departure out of *Aegypt Nisan* was made the first month & beginning of the yeare, *Exod.12.2. This month shalbe vnto you the beginning of months: euen the first month of the yeare.* Which began at the new moone next to the vernal Æquinoctial. At which Æquinoctial the old Astronomers began their yeare: and the Church beginneth the yeare of the world. And therfore *Dionysius Exiguus* to make the year of Christ proportionable to the yeare of the world, began it at the Incarnatiõ or Conceptiõ which was on the vernal Æquinoctial. But in the year of the Lord 1351 for a speciall cause before spoken of, it was reduced to the Natiuitie of Christ. And so there is but a weeke odde s between the Ecclesiastical or Church Computation of *Rome*, and the ciuill or imperiall Computation. For the Church of *Rome* begin their newe yeare at the day of Christes Natiuitie, that is the 25 of *December*: and the Empyre beginneth their new yeare the first day of *Ianuarie*: which we in this realme and other countries too commonly call new yeares day; because the late Astronomers begin their new yeare there: as our yearly Almanackes doe witnesse; and *Paulus Forosempronien sis* sheweth *parte 2. l. 4. The Astronomers of our time, which after the manner of the* Romanes *haue reduced the Computation of yeares to* Ianuarie, *and the* radices motuũ *to the beginning of* Ianuarie *in the first yeare of Christes Natiuitie, begin the first yeare of his Natiuitie at the* 8 *day of his Natiuitie, not accounting the daies betweene his Natiuitie and* Ianuarie. *Which may euidently appeare by this, for they which seeke the place of the Planets at the houre of Christes Natiuitie goe backe 7 daies from the* radices *of the Planets noted in the tables. And this manner of Computation obserue not onelie*

*Astronomers, but also Diuines allowed in Christian Religion, as* Petrus de Aliaco, Nicholaus Cusanus, Rogerus Bachon, *and generally all that haue sought out the places of the planets at the houre of Christes Natiuitie.* The like or greater dissonancie there is, betweene the beginning of the Indictions of the Empyre, and the Indictions of the Pope. The Indictions of the Empyre begin the 8 Calendes of *October*; but the Pope beginneth his Indictions three monthes after the 8 Calendes of *December*; that is, at the day of Christes Natiuitie.

The *Ægyptians* are made by *Herodotus, li. 2.* and by *Diodorus Siculus, li. 1.* to be the inuentors and first autors of the yeare. But indeede as they had it from the *Hebrewes*, among whom *Noach* himselfe the first of the renewed world did ordaine the yeare, and monthes, as *Ioseph. Antiqu. Iud. li. 1.* and *Berosus l. 3.* affirme, distinguishing the yeare by the course of the Sunne, and the 12 monthes by the course of the Moone; so they did corrupt and depraue the same. For their yeare (after the which *Nabonassars* Æra is accounted) hath indeed 12 monthes, namely, *Thoth, Phaothe, Athyr, Chiac, Tybi, Mechir, Phamenoth, Pharmuthi, Pachon, Paune, Epephi,* and *Mesori*: all which haue 30 daies a peece, and the last 35: which make in all 365 daies for their yeare. But because they omit the intercalation of a day in the leape yeare, it falleth out that the first day of their month *Thoth* and consequently of their yeare, wandreth thorow all the daies of our yeare in 1460 yeares. Which space of 1460 yeares is called of them μεγὰς κυνικὸς, *the great canicular yeare*, because they begin it, when the first day of their month *Thoth* and the rising of the dogge starre meete together. In the first yeare of *Nabonassars* raigne, the first day of *Thoth* was the 26 day of *Februarie*, accounting

ting the yeare of *Iulius Cæsar* backward. And the first yeare of Christ it was the 24 day of *August*. The same wandring course hath the yeare of the *Sarazins* and *Turkes*, but it differeth in the forme much. For their yeare hath but 354 daies, as the common yeare of the *Hebrewes*, and in 30 yeares they haue 11 leape yeares, that haue a day more a peece: so that the beginning of their yeare wandreth thorow all our yeare once in 30 yeares.

The yeare of the *Grecekes* agreeth in forme with the yeare of the *Hebrews*. For first the cõmon year hath 12 months with the same number of daies, which are named of the *Athenians* thus: *Hecatombæon, Metagitnion, Boedromion, Mæmachterion, Pyanephon, Antheſterion, Poſideon, Gamelion, Elaphebolion, Munychion, Thargelion, Sciropho-rion*: of the *Macedonians* thus, *Lous, Gorpiæus, Hyperberetæus, Dius, Apillæus, Audinæus, Peritius, Dyſtrus, Xanthichus, Artemiſius, Deutius* or *Deſtius, Panemos*. Againe they haue a thirteenth month called ἐμβολιμὸς, and the yeare ἐμβολιμαῖος, according to the same rule, as the *Hebrewes* had: and lastly euery fourth yeare a day intercalated for the leape yeare, but it differeth in beginning. For the first day of *Hecatombæon* and *Lous* is the next newe moone to the Summer Solstice. And when that moone is at her ful, they celebrate & keepe the solemne games at *Olympus*, euery fourth yeare. By which the *Græcians* account and compute, dating by the first, second, third, or fourth yeare of such an *Olympiad*. At the same time began the Æra *Chaldæorum in Ptolomie*: but the yeare of the *Greekes* or *Saleucians* began at the vernal Æquinoctiall as may be gathered by *2 Maccab. 15*.

The stile *V. C.* that is, *Vrbis conditæ*, of *Rome* built, began according to *Dionyſius*, iust with the yeare of the *Olympiades*. But according to *Varro*, *Plutarch*, *Oroſius*, *Eutropius*,

*Eutropius, &c.* It began the 11 Calendes of *May* or 21 of *April*, for the first yeare: but for the second and so onward, eyther at the beginning of the *Olympiades*, or at the vsuall yeare of the *Romanes*. For the common and vsuall yeare of the *Romanes* had another course. For before *Romulus*, they began the yeare at the sommer Solstice, as it is likely, because they learned their yeare of the *Gracians*. Yet it may be, they had both their year & the beginning of it from *Noach* or his children, and afterward corrupted the same. Howsoeuer it be, *Romulus* (as *Macrobius* sheweth *Saturnal. li. 1.*) ordayned a yeare of 304 daies, and deuided it into 10 monthes, called the first *March* in honour of his father *Mars*, and therewith began the yeare coupling the first of *March* with the vernal Æquinoctiall without respect of anie leape yeare. But *Numa Pompilius* seeing this yeare gee too fast for the course of the Sun, added 50 daies more, and after vpon better aduisement he put to one day more and so brought them to 355, and withall added two monthes, *Ianuarie* and *Februarie*, and began the yeare with *Ianuarie*, as the Citie and Empyre of *Rome* hath done euer since. And because all this would not serue, he deuised an intercalar month, as the *Greekes* had; but he cleane left out the leape yeare. Yet before *Iulius Cæsars* time they had gotten a quarter of euery leape yeare, by their new Intercalation and adding to the three last yeares of euerie *Octonis* (or eight daies space) a thirtieth month. But *Iulius Cæsar* in his IIII Consulship and yeare of *Rome* 708, with the aduise of *Sosigenes* an Astronomer of *Alexandria*, and ayde of *M. Flauius* a notarie in *Rome*, tooke away those intercalated monthes, ordained the quantitie of the common yeare to be 365 daies: and that euery fourth yeare should in *Februarie*

haue

haue a daie more called *Biſſextus* ( becauſe they wrote twiſe or two daies together *ſexto Cal. Martij*, the ſixt Calendes of *March:*) We call that yeare the leape yeare: becauſe there we leape backe to another Dominical letter. Moreouer thoſe daies he deuided among the 12 monthes in ſuch ſort, that all the odde monthes beginning with *Ianuarie* had 31 daies: and all the euen monthes, as the ſecond, fourth, &c. had in a full or leape yeare 30 daies: but in the common yeares *Februarie* had but 29. and he placed the winter Solſtice 8 Calendes of *Ianuarie*, and the vernall Æquinoctiall 8 Cal. of *Aprill*, continuing the beginning of the yeare, as it was before, at the Calendes of *Ianuarie*. But the prieſtes miſtaking *Cæſars* minde made euery third yeare Biſſextill or leape: and ſo in 36 yeares made too many leape yeares by three. Wherefore *Auguſtus Cæſar* commanded the three next leape yeares to be omitted, and ſo brought it into order againe. But *Auguſtus* calling the month *Sextilis* after his owne name *Auguſt*, becauſe it ſhould not be inferiour to *Iuly*, that bare his predeceſſors name, tooke one daie from *Februarie* to *Auguſt*; and then becauſe three monthes together had 31 daies a peece, he put one from *September* to *October*, and one from *Nouember* to *December*. And this forme and faſhion of the yeare remaineth at this daie: ſauing that the pointes of the Æquinoctials and Solſtices are varied ſince *Iulius Cæſar* 15 daies backward, ſo that the vernall Æquinoctiall is now the 11 and 10 daie of *March*.

Columella de re ruſt. l. 12. ca. 2. Plin. l. 8. 1. 26.

Which variation *Gregorie xiij.* pretending to amend, in the yeare 1582 made an alteratiõ of the yeare, and brake the courſe, which it hath euer kept ſince *Iulius Cæſars* time, reducing the Aequinoctials and Solſtices to the pointes, which they poſſeſſed at the Councel of *Nice*.

And this he effected, by taking 10 daies out of *October* 1582: ordayning for heereafter, that euery 400 yeares 3 bissextil or leape yeares should be omitted: making the quantitie of the yeare lesse than *Iulius Cæsar* did by one hundreth thirtie third part of a day, and one third of such a part. And so he saith, that Calender will last and serue till the yeare of Christ 5000. This is the summe of *Gregories* correction of the yeare and Calendar.

How well he hath done, to make this correction, & how well he hath done it, may in few wordes appeare vnto vs, if we consider these fewe pointes.

First in remouing the Æquinoctial he condemneth the councel of *Nice*, who thought it not meete to remoue it at all, but fixed it, where they found it, *viz.* at *March*, 21. as *Iulius Cæsar* left it at *March.* 25: and so *Petrus Cameracensis* vrged in the councel of *Constance*, and had perswaded *Iohn xxiij.* if he had continued in the popedome, and of the same opinion was *Paulus Forosemproniensis*, in his *Paulina parte*, 1.

Secondly he taketh not the right ἀποχὴ marke or point. For if he would needes remoue it, why did he not reduce it to the originall and first beginning of the *Iulian* yeare, that is to the 25 of *March*, which place it had at the Natiuitie of Christ, a thing more memorable than the councel of *Nice*? But they must needes shew their mindes euen in this, how they more affect and preferre the actions of the Church than of Christ Iesu. If the Æquinoctials must needes be fixed, and kept from varying, fixe them where they ought to be fixed, that is where they were at their Creation: or at the least where they were at Christes Passion and Resurrection. For the right celebrating therof they pretend to be the cause

of

of their alteration. But rather, why are they not suffered to runne their race and hold on their course, which they euer haue kept since the beginning? For what authoritie hath he, more than all the world before him, to set the heauens their boundes, and prescribe lawes to the starres, yea to bridle the Sunne it selfe, as though he held the world in his hand? Cannot he be content, that the Sunne Moone and Starres shall keepe their course, and the festiuall daies be solemnised in their appointed times, as well as God himselfwas? Why doth he take vpon more than God himselfe did in the Leuiticall Passouer and other solemnities; which being once by him appointed, continued a longer time than from the councell of *Nice* to *Gregorie xiij.* without any alteration of the yeare? He may assure himself that if it had beene necessarie or meete to be done, or anie inconuenience had growen by the not doing of it, God himselfe would haue altered it in that strickt pedagogie of his people, who were so precisely tied to the obseruation of daies and times.

Thirdly the manner of remouing it, was cause of great confusion and trouble, by taking of 10 daies out of one month at one push; as they did: contrarie to the wisedome of *Augustus Cæsar*, who to amend the surplussage of three daies, caused the three next leape yeares to be omitted. And contrarie to the iudgement of his owne predicant Friar *Iohannes Maria*, who affirmeth that that waye would be *difficilis & gignens perturbationem magnam, & disidium in Eccleſia Dei per orbem diffusa*: and of *Iohannes Lucidus Samotheus*, who intimateth that the same waie would be troublesome, and that the safest and best waie were to fixe it where they found it, as the Nicene fathers had done. The whole

Epit. de emẽd. Calend. ca. 3.

councel of *Easil* refused this waie of *Gregorie xiij.* though greatlie and vehementlie vrged vnto them by Cardinall *Cusan*, and *Hermannus Zoestius*.

Fourthly for the remedie prouided for hereafter, the meanes of omitting three leape yeares in euerie 400 yeares, will not keepe the Aequinoctial at the 21 of *March*. For the variation of it from *Iulius Cæsar* to *Gregorie xiij.* is not agreeable to that proportion. For by his reckoning, in 133 yeares, and one third part, it goeth backe one daie. Nowe from *Iulius Cæsars* instituting of the Calendar to the yeare 1582, are 1627 yeares. In which summe you haue $133\frac{1}{3}$, but 12 times beside the remainder of $\frac{1}{4}$ almost. So that by this reckoning, at that yeare 1582 the Aequinoctiall is remoued from the 25 and 26 of *March* not full 12 daies and a quarter: wheras all Astronomers hold, that it is remoued 15 daies. So likewise from the councell of *Nice*, which was in the yeare of Christ 325 to that yeare 1582, there are 1257 yeares: in which summe we haue $133\frac{1}{3}$ but nine times, beside the remainder of $\frac{1}{4}$ and a little more. So that by this account the Aequinoctiall is remoued from the 21 daie of *March*, not much more than nine daies and a quarter: and Pope *Gregorie* hath stricken out of the Calendar full 10 daies. Wherfore his Calendar must needs be false, eyther in the place of the Aequinoctiall, which is reduced to the 21 of *March*; or in the new quantitie of the yeare, and remedie prouided for the perpetuitie of it. And surely this is a notable argument of mans dulnesse of wit, and dimnesse of sight euen of his owlish eies (as *Aristotle* calleth them) in the great workes of God. For indeed, the exact course of the Sunne, and the iust quantitie of the yeare, is incomprehensible of mans wit. Which hath bred among the best Astro-

nomers

nomers at the leaſt 20 diuerſe opinions of the quantitie of the yeare, all differing from this of *Gregories*, as you may ſee in *Cenſorine de die Natali, Cap. de anno vertente*, and in *Picus Mirandula aduerſ. Aſtrologos. li.9. ca.9.* where he noteth and obſerueth that *AZerchel, Baten, Iſaac, Iſraelita* and ſome iunior Aſtronomers doe holde, that as the daies doe lengthen and ſhorten, ſo the yeares do likewiſe, and that in the yeare of Chriſt 1310 the yeare was at the ſhorteſt, and within a while after would begin to lengthen againe.

Laſtly for the terme that this Calendar will ſerue, I take it one of the wiſeſt actes of his Holines, when as he auoucheth that his Calendar will ſerue and laſt without alteration till the yeare of Chriſt 5000. For vnleſſe the terme be long the labour is needleſſe: becauſe in a hundred yeares the variation is not ſenſible, and therefore cauſeth no inconuenience at all: in that (as himſelfe ſaith) 133 yeares and a third part make but one daies oddes. And therefore ſince the Creation the Æquinoctiall hath odded but 42 daies: & now it would be 1463 yeares before it could get out of *March*, where now it is. And whether the world ſhall laſt ſo long, God knoweth. Sure we are, that it ſhall not laſt ſo long after Chriſt as it had laſted before Chriſt. For the holie Ghoſt well nigh 1600 yeares agoe ſaith, *It was the endes of the world 1.Cor.10.11. the laſt daies, Heb.1.1. yea the laſt houre, 1.Ioh. 2.18.* and therefore we muſt needes be now in the laſt minute of the laſt houre, our hourglaſſe being almoſt out. Wherefore let them that be wiſe conſider, whether the Pope in ſetting that tearme of 5000 yeares of Chriſt, ſhew not himſelfe and his to be of the number of thoſe ἐμπαῖκται, *mockers*, which *Peter* propheſied ſhould 2 Pet.3.

come *in the laſt daies, and ſay, where is the promiſe of his comming &c.* But let vs, comparing the wordes and warninges of our Sauiour Chriſt and his Apoſtles, with the tearme of times heere ſet downe, perceiuing the houreglaſſe to be almoſt runne out, and *ſeeing all theſe thinges, knowe that he is neere, euen at the doores: Math. 24. 23.* and *becauſe wee know not when the time will be;* Let vs *take heede, watch, and pray, Mark. 13. 33.* making our ſelues readie, and euer waiting with all attendance *to be caught vp in the cloudes to meete the Lord in the ayre, 1. Theſſ. 3. 17.* who hath ſaid, *Reuel. 22. 20. Surely I will come quickly.*

Yea come Lord Ieſu.

*Amen.*

# A Table coupling the yeares of the Kings *of* Iuda *with the Kinges of* Israel, *and them both* with the yeares of the world: taken out of the *bookes of Kinges and Chronicles, wherein the beginninges of their raignes are certainely recorded,* and also some middle yeares compared together, as here is represented to the eie.

| *Juda.* | *World.* | *Israel.* |
|---|---|---|
| Reho-boam | 3025 | 1 Iero-boam |
| *a* — | | — |
| 2 | | 2 |
| 2 | 3026 | 17 |
| 17 | 3041 | 18 |
| | | 19 |
| Abi-jam 1 | 3042 | 20 |
| 2 | 3043 | 21 |
| 3 | 3044 | 1 Na-dab |
| Asa 1 | | 22 |
| 2 | 3045 | 2 |
| Baasha | | |
| 3 | 3046 | 2 |
| 4 | 3047 | 24 |
| 20 | 3069 | 1 Ela |

Rehoboam *the sonne of* Solomon *succeeded his father: but at his Coronation, the* 10 *Tribes revolted from him, and so he raigned ouer the tribe of* Iuda *onely,* 1. *Reg.* 12. 16. 17. 20. *the space of* 17 *years.* 1. *reg.* 14. 21.

Abijam *the sonne of* Rehoboam *began his raigne in* Ieroboams 18. *yeare: and raigned three yeares,* 1. *Reg.* 15. 1. 2.

Asa *the sonne of* Abijam *begin in* Ieroboams 20. *yeare: and raigned* 41 *years* 1. *Reg.* 15. 9. 10.

Ieroboam *the son of* Nebat *was proclaimed king of* Israel *by the* 10 *tribes: he raigned* 22. *yeares.* 1. *Reg.* 12. *&* 14. 20.

*The* 15. *day of this eight month* Ieroboam *ordained the solemne feast of his Golden Calues,* ca. 12. 32. *which was as solemnely kept and celebrated by the* Israelites *vers.* 30. *Heere beganne the Iniquitie of* Israel, *Ibidem: & Ezech.* 4.

Nadab *the sonne of* Ieroboam *began his raigne (his father being aliue) in the second yeare of* Asa. *and raigned two yeares,* 1. *Reg.* 15. 25.

Baasha *the sonne of* Ahijah *of the house of* Issachar *conspired against* Nadab, *and killing him, obtained the kingdome. He began in the third yeare of* Asa *& raigned* 24. *yeares.* 1. *Reg.* 15. 27. 28. 33.

Elah *the sonne of* Baasha *began in the* 26 *of* Asa, *and raigned two yeares.* 1. *Reg.* 15. 8.



Iehosophat

| Iuda. | World. | Israel: | |
|---|---|---|---|
| | 3070 | | |
| 27 | | | Iehoſaphat *the ſonne of* Aſa *began in* Achabs 4 *yeare: and raigned* 25 *years* 1.Reg.22.41. |
| | | 2 | |
| | 3081 | 1 Zimri: Omri: & Tibni | Zimri *Captaine of halfe* Elahs *Chariots, ſlue* Elah *in the* 27 *yeare of* Aſa. *He raigned but* 7 *daies. For* Omri, *Generall of the hoſt, being the ſame day proclaimed king in the Campe, ſubdued him in* 7 *daies.* Tibni *was proclaimed king by another ſide againſt* Omri. *But he died in the* 31 *yeare of* Aſa: *and ſo* Omri *raigned alone. In the third yeare of his ſole raigne he finiſhed* Samaria *and remoued the Court thither, ſo he raigned* 6 *yeares at* Tirza, *and* 6 *at* Samaria, *in all* 12. 1.Reg. 16. |
| 38 | | | |
| | 3082 | 12 | |
| 39 | | 1 Achab | *In his* 17 *yeare he with* Achab *went to warre againſt the King of* Aſſyria, *leauing his ſonne* Iehoram *as Viceroy in his ſteade at home. But returning ſafe out of the warre, he receiued the kingdome againe, till the third yeare of* Iehoram *king of Iſrael: wherein* Iehoſaphat *at the requeſt of* Iehoram *going to warre againſt* Moab, *placed his ſonne* Iehoram *as viceroy againe: and neuer after diſplaced him. Heere began* Iehorams *raigne of* 8 *years: viz.* 4 *with his father, and* 4 *alone.* 2.Reg.8.16. |
| | 3083 | 2 | |
| 40 | | | |
| | | 3 | |
| | 3084 | | |
| 41 | | | |
| | | 4 | |
| Iehoſaphat 1 | 3099 | | |
| | | 19 | |
| | 3100 | | |
| 16 | | | |
| | | 20 | |
| 1 17 | | 1 Aha- | Achab *the ſonne of* Omri *began in the* 38 *yeare of* Aſa, *and raigned* 22 *yeares* 1.Reg. 16. 29. |
| 1 — | | ziah | Achab *going to warre againſt the king of* Aſſyria, *left his ſonne* Ahazia *viceroy at home: who began in* Iehoſaphats 17 *yeare, and raigned* 2 *years.* 1.reg.22.51. Ahaziah *died in the beginning of his* 2 *yeare. whom his brother* Iehoram *ſucceeded in* Iehoſaphats 18 *yeare* 2. Reg. 3. 1. *that is the ſecond yeare of* Iehoram *of* Iuda, 2.Reg.1.17. *He raigned* 12 *yeares. For his father was ſlaine in that warre.* |
| Iehorã 1 | 3101 | | |
| | | 21 | |
| | | 2 | |
| 18 | | | |
| 2 | 3102 | 1 Iehoram | |
| Iehorã 1 | 3106 | 5 | |

Ahaziah

| Iuda. | World. | Israel. | |
|---|---|---|---|
| | | | Ahaziah *was made viceroy by reason of his fathers disease in his bowels.* 2.Reg.9. 20. *His Father died in the beginning of his* 8 *yeare: and so* Ahaziah *was proclaimed absolute king in the* 12 *yeare of* Iehoram *of* Israel, 2.Reg.8.25. *and anon after was slaine by* Iehu. |
| 7 Ahaziah viceroy. | 3112 | 11 | |
| 8 Ahaziah | 3113 | 12 Iehu | Iehu *the sonne of* Iehosaphat *the sonne of* Nimsi, *being anoynted king of* Israel, *slew* Iehoram *king of Israel and* Ahaziah *king of Iuda:* 2.Reg.9.6.24.27. *He raigned* 28 *years.Cap.*10.36. |
| Athalia 1 | | | Athaliah *destroying all the rest of the blood royall (saue* Ioash, *that was hid from her) raigned after her sonne* 6 *yeares.* 2.Reg.11.3. |
| 6 | 3118 | 6 | |
| Ioash 1 | 3119 | 7 | Ioash *the son of* Ahaziah *began at the solemne feast Easter a little before* Iehues 7 *beganne: for his* 23 *was begun, before* Iehues 28 *was ended. He raigned* 40 *yeares, Cap.*12.2. |
| 2 | 3120 | 8 | |
| 22 | 3140 | 28 | |
| 23 | 3141 | 1 Iehoachaz | Iehoachaz *the sonne of* Iehu *began in the* 23 *yeare of* Ioash: *and raigned* 17 *yeares,* 2.Reg.13.1.2. |
| 37 | 3155 | 15.1 Ioash | Ioash *the sonne of* Iehoachaz *was made viceroy of* Israel *because of the warre, which the king of* Syria *made against them.* 2. Reg. 13. 10. *whereof he was the deliuerer, vers.* 5.& 25. *he began in the* 37 *yeare of* Ioash *king of Iuda: and raigned viceroy and absolute king* 16. *yeares.* |
| Amaziah 1 38 | 3156 | 16. 2 | Amaziah *the sonne of* Ioash, *was made viceroy of* Iuda, *because of the warre, which* Chazael *king of* Syria *made against* Iuda. 2.Reg.12.17.& 14.1. *He began in the* 2 *yeare of* Ioash *of* Israel, *and raigned viceroy and absolute king* 29 *yeares.* |



Heere

| Iuda. | World. | Israel. | |
|---|---|---|---|
| 15 | 3170 | 16 | Ieroboam *the ſonne of* Ioaſh *began in the* 15 *yeare of* Amaziah : *and raigned* 41 *yeares.* 2. *Reg.*14.23. |
| | | 1 Iero-boam | |
| 19 | 3171 | | |
| 29 | 3184 | | |
| | | 15 | |
| a | 3185 | | |
| | | 16 | |
| | 3196 | | |
| Vzziah | | 27 | |
| 1 | | | |
| | 3210 | | |
| 15 | | 41 | |
| | 3211 | | |
| 16 | | 51 | *Heere is a vacancie or* Interregnum *almoſt of* 23 *yeares in* Iſrael. |
| | 3233 | | |
| 38 | | | |
| | 3234 | 1 Zacha-rias | Zacharias *the ſonne of* Ieroboam *began in the end of the* 38. *yeare of* Vzziah, *and raigned* 6. *monthes.* |
| 39 | | Sallum | Sallum *killed* Zacharias *and raigned one month in* Vzziahs 39. *yeare.* 2. *Reg.* 15.8.13. |
| | 3235 | 1 Mena hem. | Menahem *killed* Sallum *in the verie ende of* Vzziahs 39. *yeare : and raigned* 10. *yeares. verſ.*17. |
| 40 | | | |

*a Heere is a vacancie or* Interregnum *of* 11. *yeares in* Iuda.

Vzziah, *al âs* Azariah *the ſonne of* Amaziah, *began in* Ieroboams 27 *year, and raigned* 52 *yeares.* 2. *Reg.*15.1.

The

* *The first* Olympiad *Game was kept and celebrated by* Iphitus, *at the full moone of* Hecatõbæon, *that is the first month of the* Athenians, *about the summer Solstice, and hence the Computation of* Iphitus *and of the* Olympiades *are to be reckoned.*

| Iuda. | World. | Israel. |
|---|---|---|
| —— | —— | —— |
| 50 | 3245 | 1 Pekahiah |
| —— | —— | —— |
| 51 | 3246 | —— |
| —— | —— | 2 |
| 52 | 3247 | —— |
| —— | —— | 1 Pekah |
| Iothã 1 | 3248 | —— |
| —— | —— | 2 |
| 16 | 3263 | —— |
| —— | —— | 17 |
| Achaz 1 | —— | —— |
| —— | 3264 | 18 |
| —— | —— | —— |
| 2 | —— | —— |
| 18 | 3265 | —— |
| —— | —— | 16 |
| 3 | —— | —— |
| 19 | 3266 | —— |
| —— | —— | 20 |
| 4 | —— | —— |
| 20 | 3267 | —— |
| —— | —— | 1 Hoseas |
| 5 | —— | —— |
| —— | 3274 | 8 |
| 12 | —— | —— |

Pekahiah *the sonne of* Menahem *began in the* 50 *yeare of* Vzziah, *and raigned* 2. *yeares.* 2. *Reg.* 15.23.

Pekah *the sonne of* Remaliah *killing* Pekahiah *began in the* 52. *yeare of* Vzziah, *and raigned* 20 *yeares.* 2. *Reg.* 15.27.

*In his daies* Tiglath Pileser *king of* Assyria, *tooke from him diuerse townes and caried away the tribes of* Ruben, Gad, *halfe the tribe of* Menasses, *all* Galilie, *and the whol tribe of* Naphthalie *captiue into* Assyria. 2. *Reg.* 15.29. 1. *Chron.* 5.26.

Hoseas *the sonne of* Elah, *killing* Pekah, *began in* Iothams 20. *yeare,* 2. *Reg.* 15.30. *He meaneth* Achaz 4. *yeare, which woulde haue beene* Iothams 20, *had he liued so long: yet he vseth his Computation being dead because he had made no mẽtion of* Achaz *before.*

Iotham *the sonne of* Vzziah *began a little before the beginning of* Pekahs *second yeare: for* Iothams 20 *was begun before* Pekahs 20 *were ended; but* Pekahs *second was* Iothams *first: he raigned* 16 *yeares.* 2. *Reg.* 15.32.

Achaz *the sonne of* Iotham *began in the* 17. *yeare of* Pekah, *and raigned* 16. *yeares.* 2. *Reg.* 16.1.



Merodac

| Iuda. | World. | Israel. | |
|---|---|---|---|
| | | 2 | a Salmaneſer *king of* Aſſyria *tooke a voyage againſt* Hoſeas, *made him his vaſſal to hold that kingdome of him in Fee and for tribute: in the* 12 *yeare of* Achaz. *Here began a new ſtile and Computation of* Hoſeas, *which afterwarde is vſed.* 2.*Reg.*17.1. |
| | 3275 | | |
| | | 1 Hoſeas | |
| 13 | * | | |
| | 3276 | | |
| | | 2 | |
| 14 | | | |
| | 3277 | | |
| | | 3 | |
| 15 | | | |
| Ezechias | 3278 | | |
| | | 4 | |
| 16 | | | |
| | | | b Hoſeas *incouraged by the example & good ſucceſſe of* Merodac *king of* Babilon, *and* Ezechias *king of* Iuda, *reuolted from* Salmaneſer *and entred into league with* So *king of* Ægypt, 2.*Reg.*17.4. |
| 2 | 3279 | b | |
| | | 5 | |
| 3 | 3280 | | |
| | | c | |
| 4 | 3181 | 6 | |
| | | 7 d | c Salmaneſer *maketh his ſecond voyage againſt* Hoſeas |
| 5 | 3282 | | d Samaria *beſieged three yeares.* 2.*Reg.*18.9. |
| | | 8 | |
| 6 | 3283 | e | e Samaria *taken and* Iſrael *caried captiue into* Aſſyria *in the* 6 *yeare of* Ezechias, *and the* 9 *of* Hoſeas. *verſ.*10. |
| | | 9 | |

* Merodac Baladan *the ſonne of* Baladan *taking the opportunitie of* Salmaneſers *abſence & buſines in the great warres of* Syria *and* Samaria, *reuolted from him, and proclaimed himſelfe king of* Babilon. *From this firſt king and firſt beginning of the kingdome of* Babilon, Ptolomie *taketh the* Epoche *and marke of his æra and Computation, naming him* Nabonaſſar.

Ezechias *began in the third yeare of* Hoſeas *tributarie raigne a little before the feaſt of Eaſter: and raigned* 29 *yeares.* 2.*Reg.*18 1.2. *He rebelled againſt the king of* Aſſyria, *denying the tribute which* Achaz *vndertooke,* 2.*Reg.*16.7. *entering into league with the newe king of* Babilon, *as it ſeemeth by the great kindnes betweene them afterward,* Merodac *ſending ambaſſadors with preſentes to him, and* Ezechias *ſhewing them all his treaſure, that they might ſee what forces he could make againſt the common enimie, the king of* Aſſyria.

Heere ended the kingdome of *Iſrael*, which had continued 259 yeares, to this yeare of the world 3283: adde 23 more of *Ezechias*, 55 of *Manaſſes*, 2 of *Amon*, 31 of *Ioſias*, and you come to the yeare of the world 3394: the next yeare is *Iehoiakims* firſt, as heere followeth.

Iehoiakim *was made king of* Iuda *by* Pharao Neco *king of* Ægypt: *to hold it of him for tribute: he raigned* 11 *yeares.* 2.*Reg.*24.1. *in the beginning of his* 11 *yeare he was taken by* Nabuchodonosor.

| | | | |
|---|---|---|---|
| 1 | Iehoiakim | 3395 | |
| 2 | | 3396 | |
| 3 | | 3397 | 2 |
| 4 | | 3398 | |
| 5 | | 3399 | 1 Nabuchodonosor |
| | | | 2 |
| 10 | | 3404 | 7 |
| 11 | | 3405 | 8 |
| | Iehoiacin | | |
| | Zedekiah | 3406 | 9 |
| 2 | | | |
| 3 | | 3407 | 10 |

2 Nabuchodonosor *the father being sicke,* Nabuchodonosor *the greate was made viceroy of* Babilon, *and went with great forces against the king of* Ægypt *& other rebels, which had revolted from him: in which voyage he besieged* Ierusalem *and made* Iehoiakim *to yeelde, and become his vassal and tributarie,* 2.*Reg.*24.3.*Dan.* 1.2.3. *and gaue the armie of the king of* Ægypt *a great ouerthrow at* Carshemish *Jer.*46.2. *at this making of* Nabuchodonosor *viceroy in his fathers life time,* Daniel, Ptolomie, *and* Metasthenes *begin his raigne: that is in* Iehoiakims *third yeare, by which Computation he raigned* 45 *yeares.*

Iehoiacin *raigned three monthes and* 10 *daies: which began in* Nabuchodonosors 7, *and ended in his* 8. 2.*Reg.*24.10.11.12.2.*Chro.* 26.10.*Ier.*52.28.

Zedekiah *began his raign in* Nabuchodonosors 8 *yeare: in the* 6 *month of the usual yeare of the* Hebrues 2.*Reg.*24.18.2.*Chron.*36.11. *Ier.*52.1.

Nabuchodonosor *the father being dead,* Nabuchodonosor *the great was made absolute King & Monarke of the whole Empyre* Berosi. *in* Ioseph. *li.*10.*ca.* 10. *where* Ieremie, *the bookes of* Kings *and* Chronicles, *and* Iosephus *begin his raigne of* 43 *yeares complete, besides the odde monthes. He began in* Iehoiakims 4 *yeare,* Ier.25.1 *with the beginning of the* 7 *month of the* Chaldæans *called* Thamenòth: *which began about the middle of* Thamus *the* 4 *month of the* Hebrues.



Ierusalem

| *Iuda.* | *World.* | *Israel.* |
|---|---|---|
| | 3413 | |
| 9 | | |
| | | 16 |
| a | | |
| | 3414 | |
| | | 17 |
| 10 | | |
| | 3415 | |
| 11 | | |
| | | 18 |
| | 3416 | |
| b | | |
| | | 19 |
| c | | |

Ierusalem *was besieged by* Nabuchodonosor *in the* 10. *day of the* 10. *month in* Zedechiahs 9. *yeare,* 2. Reg. 25. 1.

*The famine began to be extreeme in the Citie.*

*b* The 9. *day of the fourth month in* Zedechiahs 11. *yeare,* Ierusalem *was taken ver.* 6. *&* Ier. 52. 6. *which was in* Nabuchodonosors 18. *yeare.* Ier. 52. 29.

*c* The 7. *day of the fifth month the temple and citie was burnt: which was in* Nabuchodonosors 19. *yeare,* 2. Reg. 25. 11. *and the verie end and expiring of* Zedechias 11. *yeare.* Ier. 1. 3.

ΤΩ ΘΕΩ ΔΟΞΑ.

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